

The Baptist Record

"THY KINGDOM COME"

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JABESH-GILEAD—THE MEN WHO REMEMBERED

E. K. Cox

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This is a tribute to a little hill town of Israel far out on the rim of the desert which showed gratitude in an unusual hour. Gratitude is a flower that does not bloom as it should in the climate of this world; we are all of us just selfish enough to think of ourselves and the things which affect us for the moment. We are more than prone to forget those who helped us in our hour of need. The chief butler who "did not remember Joseph but forgot him," is kinsman to most of the human race. It is so easy to forget; the duties of the hour are so pressing and things of the present so engrossing that the aid of the other fellow which seemed so big at the time, just naturally fades out of our memories.

This little word is just to the memory of some men who remembered, and showed gratitude in a crucial hour when many under greater obligations had forgotten.

Saul the unfortunate was dead; he had died in a defeat that made it unlikely that any of his family could show any future favors. For a long time before his death his star had been declining, and had now set in the darkness. He had not been a popular king in his later years; the hearts of the people had long been turning to that many-sided genius of Bethlehem and, Saul was to most Israel, the man who had failed.

Nearly forty years before this time the people of Jabesh-Gilead had been in dire straits. The Ammonites had conquered and were cruelly oppressing them. With barbarism, characteristic of the times they had demanded that all their fighting men should lose their right eyes. This carried a two-fold meaning, only a people thoroughly whipped would submit to such a degradation, and the shield was carried upon the left arm, so that men blind in the right eyes were useless as soldiers. Jabesh, cut off from the rest of Israel usually had to shift for themselves; however confronted with this cruel alternative they appealed to their brethren across the Jordan and sent a pitiful embassy to the new king. Right royally did Saul respond, for once he measured up to the fullness of his kingly stature. Hastily gathering an army he hurried to their rescue, defeated their enemies, banished their dread and became to them not only their king, but their saviour. After a while evil days came to Saul; he showed himself lacking in a crucial hour and God rejected him and the heart of the nation turned from him. The greater part of Israel grew tired of his petty jealousies, his gloomy moroseful disposition, and his headlong disregard of Jehovah. Samuel who loved him as a son and longed for his success was at last forced to turn away from the man who would not heed, and anoint a new ruler over the land.

Yet all the while the people in the hills east of the Jordan remembered. Saul was still to them the gallant warrior who came to their rescue when hope had fled. They still saw him as the mighty leader looming head and shoulders over the tallest soldier in the rescuing host. All the rest of Israel saw his weakness and the eclipse of his regal powers; they only remembered the friend who came in their darkest hour.

They do not seem to have been called when

Saul went out to his last battle with the Philistines; it may be they were too few to be noticed, possibly they were too far away to be summoned in the hurried levy to meet the invasion, any way they were not there. However the news swiftly sped over the land that the majestic Saul and the gallant Jonathan, and the other sons of the king had fallen upon the mountains of Gilboa. There was sorrow in the homes of Jabesh-Gilead; their king and their deliverer was dead. Nearly forty years had flown since the young monarch in the first flush of his manhood had crossed the Jordan in the hour of their despair, but they remembered. There were steadfast hearts among the dwellers in that little hamlet of the hills.

Hard upon the news of that disastrous defeat came the report that the bodies of Saul and his sons had been carried away as trophies of victory and were exposed upon the walls of Bethshan. There was a hurried conference among the best and bravest of Jabesh; less than fifty miles away the body of their benefactor was nailed up for the gaze and insult of the rabble, on the walls of a conquered city. What if Saul had fallen from his high estate? What if the hearts of Israel were cold to him? To them he was still their deliverer, the man who had hazarded all for their sakes. So when the shadows of evening had fallen the strongest and sturdiest of that little city buckled on their armor and set out on their self-imposed mission. It was a great risk they were taking; it meant something to dare the wrath of the Philistines all flushed with victory. No doubt the men of Jabesh-Gilead debated all this, and had many opinions about it, but one thing stood out with them: Saul their deliverer was dead, and his headless body was subjected to the crowning indignity of exposure to the hooting of the rabble down at Bethshan.

Ah, those men remembered! Forgotten by them were the years of his gloom and gathering despair while the hearts of Israel turned to the rising star of the son of Jesse. They remembered the nights, the long, dark nights, when there was no sleep in Jabesh, when women wept and children wondered, while strong men ground their teeth in hopeless rage. Yes, they did not forget those hours when hopeless dread, and stark fear gripped their hearts; and they remembered well the morning when Saul came over the Jordan with his forces and their hated oppressors fled. They had not forgotten, the old men and women among them, how the young king looked to their admiring eyes. He was the picture of regal manhood as with raven locks and flowing beard he strode before his victorious army. There was peace and safety in Jabesh, joy instead of sorrow, shouts of deliverance instead of groans of despair.

There must have been mighty good stuff among those simple people of the hills, alone among the thousands of Israel they remembered Saul for what he was in the days of his strength. And now his body hung nailed to the walls of Bethshan. Hear the call of the men of the grateful hearts! "Come along men of Jabesh, we are going on a dangerous mission to-night. Ah, going to plunder some Philistine village? No we are going to pay a debt, one of long standing, its been gathering interest through the years, but it is going to be paid to-night." Yes, it had

been a long time since Saul crossed the Jordan; but the debts of gratitude are never out of date to men like those mountaineers of Gilead; the men who really remember don't count time. "All ready, quick step, march!" Double quick all the way to Bethshan! How dark and still the night; the Philistine garrison were sleeping soundly after their celebration carousal, and the staring, yelping, canaille of the streets were gone. The bodies of Saul and his sons hung there, grisly trophies, stark and white against the black and grimy walls. If there were any Philistine guards they made short work of them; Jabesh-Gilead was in grim, dead earnest that night. Can you not see them taking down those bodies, the mighty Saul, the gallant Jonathan, and his heroic brothers? How reverently they were handled, as with careful tread they wended their homeward way, the strongest and most valiant guarding the rear. Before sunrise they were home again with their precious freight. The funeral pyres were quickly lighted, the Philistines would not have them again. Aromatic spices were poured over their bodies and the fires were kindled while the browny sons of the hills leaned upon their spears and watched the mounting flames in sombre silence.

Our hats are off to you men of Gilead—dwellers in the little hill town! History says little about you, the writers of the story of Israel give little space to your insignificant village. But this one deed puts you among the immortals to be remembered, even as you did not forget. Gratitude is a tender plant that thrives best in the silent places of the earth. It is not often that the great and mighty remember. Athens failed to remember, and Miltiades who led the army that raced to the charge at Marathon, died under censure in an Athenian prison. So when one reads the story of that battle which changed the man of the world, he learns the record of the ingratitude of cultured Greece. With all their greatness the men of Athens had not reached the moral grandeur of this little town at the edge of the desert. Here in this rude, almost unknown little town the flower of gratitude thrived and bloomed long.

Humanity is noted for shortness of memory where favors are concerned. Cities and nations have forgotten their builders; peoples have forgotten their heroes; pupils in the day of success have forgotten their teachers; healed patients have forgotten the physician, and children have forgotten the parents who watched and tended the days of helpless infancy. Our Lord met, ten ragged, dirty, scabby, loathsome, lepers one day; men without hope and homeless. His heavenly compassion healed them, scales dropped off, dead fingers tingled with life, the rough, chapped and broken skin became as smooth as the dimpled cheek of a baby. Nine of them forgot; overjoyed at their deliverance and selfish in their new happiness, they forgot Him whose power gave them life. There is a smudge upon their memory when one reads the record; but a sweet fragrance lingers about the memory of that unknown Samaritan who came back to fall at the feet of the Master in grateful praise, but his kind are all too few.

There is a blot upon the greatness of Justinian, and a sad commentary on the forgetfulness (Continued on page 13)

Sparks and Splinters

Shreveport First Church after a lapse of two years puts their state paper back into the budget, taking 500 copies. They are convinced the budget plan is the only worthwhile plan.

A solid gold watch, appropriately inscribed, was the Christmas gift of the medical staff of the Southern Baptist Hospital, New Orleans, to Superintendent Louis J. Bristow.

Enlistment Secretary A. F. Crittenden and the members of the Brotherhood Committee have planned an all-day Laymen's Convention in Jackson for Feb. 5th. A good program has been prepared which will be published later.

Pastor J. W. Mayfield on the first of February begins his fourteenth year as pastor of First Church, McComb. They have been happy fruitful years, and they begin the new year with hope and confidence.

J. B. Mastor of the Southwestern Seminary has been offered the position of Secretary of the Sunday School and B. T. U. Department by Louisiana Baptists to succeed brother J. B. Moseley, deceased.

Am beginning my Bible work at the Southwest Mississippi Junior College today. This is the fourth session that I have taught Bible there. It's a great privilege to touch the lives of those young people with the word of God.—Jas. B. Quin, Summit.

The young people of the Green's Creek church are paying the expense of a bus to bring people to the evening service. The young people of First Baptist Church, Hattiesburg, will visit this church in a body Sunday, Jan. 20th. Rev. A. R. Adams is pastor at Green's Creek.

In the past nine months Pastor Roy M. Lewis assisted by his wife has seen the debts paid off of his three churches at Artesia, Mantee and Derma. All the people are happy and enthusiastic under this leadership for the future.

The Lord is blessing and leading in a great way at Second Baptist Church, Greenwood. Good crowds for both services; also good attendance for B. T. U. Our people are happy in the anticipation of a new house of worship in the not far distant future. We hope to begin actual construction of a new house of worship about April. Pray with and for us in this great task. The need is great.—Henry L. Byrd, Pastor.

There are said to be 698 places in Mississippi licensed to sell liquor, licensed by the federal government to violate the laws of a state. The federal law also makes it obligatory on these same dealers to pay a special license costing \$1,000.00 to sell liquor in a dry state and we are told that most of these dealers have not paid for this special license. This looks like a sad mess the government has gotten itself into. How long, O Lord!

Dr. M. E. Dodd has resigned as President of Dodd College, Shreveport. Reasons given are that other duties are so many and heavy that it is impossible to give the time needed to college administration. The college has now been in operation for seven years and has a property valued at half a million. It is a junior college for young women, owned and controlled by a local corporation.

There were 13 churches reporting in Walthall County Association. Total membership 3,170. Baptisms during the year 161, the largest number being 39 from New Zion church. Next was Union church with 36. Every church held a revival meeting. All but two observed the Lord's Supper. Only 33 families received the Baptist paper. But we have now more than that from one church, and will hear from some others probably by the time this is in print. Total given to local objects \$6,547.86. Total given to missions \$1,440.56. Four churches did not give to the Cooperative Program, or to any designated object. All except three churches have W.M.U.'s. Seven have B.T.U.'s. All except three have Sunday schools.

See advertisement of Newton Nurseries, and patronize home industries.

Rev. Joseph Colvin is pastor at Sherman and Guntown, student at Union will move to Sherman after commencement.

Dr. J. E. Byrd and Mr. Alvin Doty were participants in the services at Star last Sunday conducted by Pastor Wayne Alliston.

The Texas Baptist Voice changes its name to Baptist Evangelist. It is gotten out by Deacon M. H. Wolfe of Dallas, Texas.

The report comes to us this week that Calvary Church in New York City has called Dr. R. G. Lee for pastor. We should grieve to lose him from our part of the country.

Mr. Morganthau of the Treasury Department in Washington says he will "lick the bootlegger or resign." How long Hon. Secretary, do you wish in which to do this? Your term of office is half over, and you don't seem to have done him any damage so far.

Dr. Robert G. Lee, pastor and E. L. Carnett, music director of Bellvue Baptist Church, will be preacher and singer in our evangelistic service on Tuesday evening, Jan. 29, in our Bible Institute which begins Monday, Jan. 28. God's blessings upon you Mississippi brethren. "Stay by the stuff" in these trying, testing times. — Lawrence C. Riley, Marked Tree, Ark.

Pastor B. C. Land announces a Bible conference at Winnfield, La., Feb. 11-15. Dr. J. E. Byrd will speak morning and evening on "Soul Winning." Preachers Problems will be discussed, Sunday School Work, Pictures, Evangelism, etc. The Bible study will consist of five lectures on five books of the Bible, by five different preachers. The books are Ephesians, First Peter, Galatians, First Timothy and Philippians.

The Sunday School Board in carrying out its policy of giving a volume of select sermons to the people at short intervals, has already issued two of the series. The first is by Dr. R. G. Lee of Memphis, one of the most popular preachers and evangelistic spirits among Southern Baptists. The name of this volume is "A Greater Than Solomon." The name is given by one of the sermons, which was requested for publication by many gatherings to whom it was delivered. The other volume is by Dr. D. M. Gardner of St. Petersburg, Fla., well known throughout the South. During the tourist season in Florida, Dr. Gardner has to preach twice on Sunday mornings. The house will not hold all the people and so as the first congregation passes out the second congregation comes in. There are many who will wish to read these sermons. The books cost \$1.00 each and can be had of the Baptist Book Store, Jackson.

Christians of course are ashamed that anybody who is called Christian should ever have been guilty of persecuting the Jews. No genuine Christian can sympathize with persecution of anybody because of his religion or his race. But the Jews are not singled out for persecution by these nominal Christians. These same people have persecuted other Christians because of differences in belief and practice. All of which is contrary to the spirit of Jesus and grievous to Him and to all of His true followers. But the Jews have done more whining about persecution than any other group of people we know, and they have not been free from the guilt of persecution themselves. But of late they seem disposed to make capital of the persecutions they have endured. They have posed as martyrs above all others. It is difficult to escape the belief that they harp on the persecutions they have endured in order to prevent their own people from becoming Christians. They maintain their racial solidarity by complaining about persecutions. And they prevent their people from listening to Christian truth by their constant appeal to prejudice, seeking to prevent their people giving heed to the truth by embittering them against Christians. It seems one of those instances in which lawyers say, "If you have a weak cause then abuse the opposing lawyer."

BAPTIST BIBLE INSTITUTE STUDENTS AND FACULTY ARE MEETING DAILY AT EIGHT O'CLOCK A. M. PRAYING FOR GIFTS TO MEET \$8,101.14 INTEREST DUE FEBRUARY 1. PRAY WITH THEM AND SEND ANY GIFTS, SMALL OR LARGE, TO PRESIDENT W. W. HAMILTON, NEW ORLEANS.

The cost of crime in this country is said to be twice the amount spent for public education.

M. E. Perry, well known in Mississippi, becomes associate pastor at Denton, Texas.

Tax the munition makers to pay the soldiers' bonus. The people who profit by war should pay the expense of it.

The Baptist Courier reports as seriously ill with pneumonia Dr. J. S. Dill who though past the eighty mark has long had a humorous column in the Courier.

Another Baptist paper discovers that it is 100 years old. The Baptist and Reflector of Tennessee is a continuation of The Baptist said to have been founded by R. B. C. Howell in Nashville in 1834.

One firm of munition makers in this country saw their stock advance from \$20.00 a share to \$1,000 a share. It is said that the total cost of the world war was more than the total wealth of the United States.

Calvary Church, New York City, is considering calling Dr. R. G. Lee, of Bellvue Church, Memphis. This is the church from which Dr. Houghton went to become President of Moody Bible Institute.

A Catholic paper in Birmingham circulates in Alabama and Florida. It anticipates a circulation of 60,000. If it reaches that figure it will have about half as many readers in these two states as all the Baptist papers in the South have. Are Baptists less interested in the truth and work of the kingdom than other folks? There are probably more Baptists in Mississippi than there are Catholics in all of Virginia, North Carolina, South Carolina, Georgia, Alabama and Mississippi.

There are 24 churches in Hinds-Warren Association. Sixteen have B. T. U.'s. Sixteen have W. M. U.'s. Twenty-three have Sunday schools. There were 329 baptized last year. Davis Memorial of Jackson had the largest number 61. Next was Calvary, Jackson, with 46. Total membership in all the churches 11,260. Total given to local causes \$82,212.41. Total given to missions \$18,843.78, about half of it to the Cooperative Program and half to designated objects. All churches gave to one or the other, but six did not give to the Cooperative Program.

Marks is a place which most any preacher might like to visit, because of the cordial hospitality and the earnest hearing which they give the message. But to this preacher there are special attractions. Here are some of the kind-folks, and we do not run across them every day. Deacon P. M. B. Self and his family took us into their beautiful new home, and his father, Deacon W. J. Self, came over to add to the pleasure of the occasion. The latter has passed the three score and ten and has recently suffered the loss of his dear wife. This bears heavily on his spirit, but he still rejoices to have a share in the Lord's work. We talked of things new and old and our souls were refreshed. Pastor L. S. Cole is just completing his eighth year, in which he has baptized 738 people in and around Marks. The Lord has greatly blessed him. The church has gotten the debt on their fine church building arranged satisfactorily and they are full of hope for the future. Rain, rain, rain on Sunday, but the elect were there, those who could come. Among them were a number of men who had been in Mississippi College, and men and women whom we had known in the good years of the past. May the Lord's richest blessings abound in them all is the prayer of our heart.

Thursday, January 24, 1935

THE BAPTIST RECORD

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SPURGEON AND PERSONAL EVANGELISM

By Rev. A. Cunningham-Burley,
Putney, London, England

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Spurgeon, although a great soul winner was inclined to envy those who could go up to individuals and speak to them personally about their souls. He admits that he did not always find himself able to do this, though when he felt divinely drawn to such a service, he had large and unexpected reward.

One night after preaching he had been driven home by a cabman. Turning to give the man his fare, he was surprised to see the cabby produce a little Testament from his coat pocket. "Look there, Mr. Spurgeon" the man said, "You gave me that book fifteen years ago and you spoke to me about my soul. I have never forgotten your words and I have not let a day pass without reading something from this book you gave me."

Spurgeon knew one who used to have a man calling upon him in the way of business, and bringing certain articles which he bought across the counter. This tradesman said one day to himself, "I have dealt with that man for nine or ten years, and we have scarcely passed the time of day. He has brought in his work, and I have paid him across the counter, but I have never tried to do him any good. Surely this cannot be right. Providence has put him in my way, and I ought at least to have asked him whether he is saved in Christ." Well, the next time the man came, our good brother's spirit failed him, and he did not like to begin a religious conversation. The man never came again, but a boy brought in the next lot of goods. "How is this?" said the shopkeeper. "Father is dead," said the boy. My friend, the shopkeeper, said to me, "I could never forgive myself. I could not stay in the shop that day. I felt that I was guilty of that man's blood; but I had not thought of it before. How can I ever clear myself from the guilty fact that, when I did think of it, my ungracious timidity prevented me from opening my mouth?"

A thrill went through the vast congregation when Spurgeon spoke thus. He urged them to avoid unavailing regrets by watching to save men from the second death. "Oh do not let the souls of men perish through your heartless neglect," he cried. "God save you from the remorse and regret that the hopeful opportunities that came your way, were allowed to pass by unimproved."

Surely it is time for every Christian to be a soul-winner. Hand-picked fruit is the best. When every Christian becomes a soul-winner and every church an evangelistic center, then we may expect times of revival and seasons of refreshing from the presence of the Lord.

—BR—

GIVE HALF OF THEIR SALARY TO THE
100,000 CLUB

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"Several years ago we gave a thousand dollars to the annuity fund of the Foreign Mission Board and that pays us forty dollars a year. As we had given the money to the Lord in our hearts, we give the forty dollars as it comes in to some worthy cause and last year we began giving it to the 100,000 Club."

"We can't write any heart-breaking story of sacrifice in giving to it, for we do not make a sacrifice. We were giving the money all along before the Club was organized. We have been trying for several years to give half of our salary (\$66.66 a month) to the work in some way. For a long time we returned it to the Board on the debt." —A Missionary in Mexico.

—BR—

Those having an income of a million or more in the United States more than doubled in number in 1933.

Now don't forget you intended to join the 100,000 Club. Give your name to your church treasurer and hand him a dollar for each month.

CHURCHES AND CRIMINALS

By Ernest M. Baber, City Chaplain,
Denver, Colo.

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(A radio talk delivered prior to daily broadcast of Denver's Municipal Court, Dec. 28, 1934.)

A superficial observation of the cases tried in our Police Court may lead one to conclude that only socially undesirable persons, the hopeless wrecks of appetite are involved, and that any sentence imposed by the Court is of little consequence.

However, those who have had the opportunity to study the rank and file of men and women, boys and girls over 16 years of age, who pass the judge's bench daily, will in fairness of mind, come to a very different conclusion.

Few are deliberately vicious for the pleasure of it, and without condoning the irresponsible excesses of those upon whom society has placed the legitimate burdens of citizenship, there are often real causes for moral collapse. For example the strain of the economic struggle so unevenly waged within the last few years, the apparent futility of the most desperate effort to find employment which offers any security for the future, the humiliation of being forced to pauperize one's self by applying for charity before one is given the right to do honest work for a living; or the mental anguish arising from advancing stages of syphilis or other diseases, which through ignorance or lack of means has not been given adequate treatment. Anyone or a combination of these painful mental conflicts serve to lower the resistance and lead one to find temporary relief in a drunken spree, a shot of dope or some other form of degrading diversion.

The effects of undernourishment and long periods of enforced idleness unsettle nervous control and release neurotic outbursts, which give rise to domestic friction and neighborhood disturbances which bring offending parties into court. Many people up to this time have been exemplary citizens and good neighbors.

Another serious problem before our Police Court is the growing number of young people brought in for more or less serious offenses. It is a tragic scene, this ever increasing line of youthful offenders with their names placed on police records and court dockets—a stigma to handicap them in future years. Only a few days ago this court was called upon to pass judgment on five boys, 16, 17, and 18 years of age on a charge of vagrancy. This action was taken to call a halt in a condition that might soon have led to the criminal court.

From the records of our county jail we find that the number of young men held in jail for burglary and grand larceny between the ages of 15 to 24 years of age, is more than 2½ times the number of the next age group of 25 to 34 years of age.

Enforced idleness and unsupervised leisure plays frightful havoc with these youngsters and while we cannot lay the blame for this condition upon any single agency or institution and while society does not commit crime, society does create crime and is responsible for the criminal. Therein the community is accountable.

Denver has gone a long way in attempting to meet this responsibility. The schools, the churches, the community agencies are uniting through the Co-ordinating Counsel, to establish an effective program of Crime Prevention which is already reducing the percentage of delinquency among adults as well as children.

The churches in particular are doing some fine work but we are told by specialists in this field, that less than 10 per cent of the young people from 16 to 20 years of age are interested in a church of any faith. Let us compare that percentage with the relationship of the church with crime. Statistics show that only 3 per cent of all boys coming before courts have been active in Church school, Boy Scout or other such clubs, and that 50 per cent of those coming before court, come from broken homes, due chiefly to divorce and yet less than 6 per cent of divorces

come from homes where one or both parents are active in church. The imperative demand is that the church, with the schools and community agencies recognize her opportunity and for citizens of the community to have good sense and good business to see that it costs as much to keep one boy one year in a penal institution as it would cost to provide leisure time recreation the year around for 1,000 boys. It surely is better to invest in the pre-delinquent than to take chances on the ex-convict. Certainly the necessary penalties imposed by the court, act as a deterrent to repetition of offense for both adult and juvenile, yet an effective remedy can only be found in a constructive program co-ordinating the best of all character building agencies.

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SOUND IN FAITH, IN LOVE, IN PATIENCE

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Paul in writing to Titus emphasizes "soundness" by repeated use of the word. He connects the adjective "sound" with faith, and love, and patience, with doctrine or teaching and with speech. In the letters to Timothy he emphasizes also a sound mind and sound words. The Greek word for "sound" is the one from which we get our word hygiene and hygienic, meaning of course healthy or healthful. The prodigal father rejoiced that his son had returned safe and sound. In the fifth chapter of John's Gospel we are told that Jesus made the invalid man whole or "sound," for it is the same word.

Are Christian graces subject to disease? Is it possible for faith and love and patience to become diseased? It would seem so from Paul's repeated admonitions to Titus and Timothy. He says to Titus first that elders or pastors must be able to exhort in sound doctrine (teaching). He says of Cretans in general that they need to be rebuked sharply that they may be sound in the faith. Titus himself must speak the things that befit the sound doctrine; and he must see that aged men are sound in faith, in love, in patience.

A sound, healthy, vigorous faith is needed to prevent us from being misled by false teaching, by foolish notions, by fantastic ideas of people who think they have gotten hold of something new or different. We are told of people whom, because they received not the love of the truth, "God gave over to believe a lie." It is not an uncommon thing. Paul mentions "Jewish fables and the commandments of men who turn away from the truth." They want something that tickles the ear or palate or fancy. They are like people who want to live on "chili con carne," or alcoholic flavoring extracts, or tabasco. It is a perverted faith that seizes upon every fantastic notion and erratic teaching that comes along.

To be sound in love is to have a wholesome relish for what is good, for God because of His goodness and worth; for the people of God because they are like Him and interested in the things in which he is interested. We love those with whom we have much in common. A diseased love is one that is volatile, that finds pleasure in excitement rather than exercise of good will. To be sound in love is to know the finest attributes in another and to be drawn toward him on this account.

To be sound in patience is to be able to resist, to persist, to be instant in season and out, to be faithful to the highest ideals, persistent in the pursuit of them, to be steadfast in following out what we believe to be true and good. It is closely associated with love, as love is with faith. Steadfast endurance is born of love and only this kind will make one faithful to the end. The Hollywood "stars" are in general a group of people without steadfastness, swapping husbands or wives at any slightest whim. All because they are not sound in faith and in love.

But let us not imagine that disease only attacks faith and love and patience in the world's worst. It may be found among those who have been in the front seats of our churches.

Editorials

WHAT SUNDAY IS FOR

There are a great many things to be said about Sunday observance which cannot be discussed here. The purpose of this article is to start some to thinking seriously about the proper way to spend the Lord's day. That there has been a shift in sentiment in this country about the religious observance of Sunday there can be no doubt. Most of us would say that there is an increasing laxness in the attitude of even Christian people.

What is the cause of this change in sentiment? Is it just one of many symptoms of moral and spiritual decline? Or is it a saner attitude caused by reaction from a strict legalistic attitude toward the Sabbath on the part of our more or less Puritanical antecedents? The answer will not be the same from all. But one thing is certain, it behoves us to find out what is the real purpose of this day we now call the Lord's day. And having found it to fit into this purpose with firm resolution and a good conscience.

There can be no question that it is a serious, an important, even a vital matter of concern to us, to all men, both to know the purpose of it and to conform to it. A wrong use of the day leads to personal demoralization, and to racial and national disintegration.

There are two fundamental reasons for observing one day in seven, setting it apart from other days of the week as altogether different. First is it is in recognition of God. Second it is for the highest interest of man, essential to his well being. These are both taught in the scriptures, and are supported by human reason and experience.

That it is a proper recognition of God, due to Him from man is made plain by many references to it in the Old Testament, and by reference to it in the New Testament as "the Lord's day." In the Old Testament it is declared to be of divine origin and its observance commanded because of its relationship to God. It is said that God rested on the seventh day. "And God blessed the seventh day and sanctified it, (hallowed it, made it a holy day) because that in it He had rested from all his works." And when He gave the law to Moses, He referred back to the past by saying, "Remember the Sabbath day to keep it holy," and repeats the reason originally given for it. He calls it "My Sabbath." It is called a "Sabbath unto the Lord," that is it has reference to Him and is to be observed in deference to Him. It is called "holy to the Lord." This all means that it is a religious duty, a matter of religion and not merely a human expedient.

The scriptures teach that it is a symbol of the authority of God and its observance is a test of allegiance and loyalty to Him. In Ex. 31: 13 He says, "Speak unto the children of Israel saying, verily my sabbaths ye shall keep, for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." The Sabbath is a symbol of the authority of God just as the "stars and stripes" are a symbol of the authority of the U. S. Government, and it is to be held inviolable for this reason. To dishonor the Sabbath is to dishonor the flag of the divine government.

The other reason given in the scripture is that the observance of the day is necessary to the well-being of man. This is implied in the Old Testament scriptures and plainly taught in the New Testament. Jesus said, "The Sabbath was made for man," that is for his benefit. That does not mean for his physical benefit merely. That cannot be separated from his spiritual well being. It is for the benefit of the whole man. It is one of the principal factors in not merely the preservation of the race, but in the highest development of the individual and the greatest advancement of the race. God knew what was good for man and what was necessary

to bring him to the measure of the stature of the fulness of Christ.

Two things are necessary to make Sunday an agency for the highest good of man. It must be a day of rest, of cessation from ordinary occupation and work. And it must be a day of fellowship with God, dedication to Him in conscious purposeful communion. Bodily rest is a physical necessity. Communion with God is a spiritual necessity. Cessation from ordinary toil makes possible a day of fellowship with God. Deliverance from the cares of the world is a condition of caring for the soul. The making of one day to be a day of rest is a proper thing for legislation by the state, for the state looks after man's temporal well being. But the matter of worship is not a requirement of the state. It is a spiritual function. The state may safeguard the right of people to worship, but it may not require worship nor prescribe its form.

For a Christian the ceasing from work on Sunday is not enough. It is for him a day to be religiously observed, as a recognition of the right of God, and as a necessity to his soul's development, not by observing certain legal requirements, but by voluntary use of God's appointed means of grace. Sunday observance is not a matter of law to the Christian, but an opportunity for his soul to be free to take its flight Godward. It is not a day to shift from one kind of employment to another: "thou shalt not do any work." It is not a day for dissipation, nor recreation. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor Him not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then thou shalt delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it."

People who say they worship God by going to the woods or taking to the road on Sunday, need to search their hearts with the word of God. Suppose we all took to the road or to the golf links, the devil would soon have the world in a bag.

BR— A SOCIAL CONSCIENCE

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets."

Notice the lawyer did not ask him about the second or a second commandment, but simply "which is the great commandment in the law." Jesus could have stopped with giving him simply "the great and first commandment." But he didn't. He felt the man needed to know more than just the greatest. The second was like unto it, so like it that when one comes into the mind the other naturally does also. So like it as to be linked with it, to be practically inseparable from it. Jesus bound them together and what he has joined together let no man put asunder.

On these two commandments the whole law hangeth and the prophets. Everything that is commanded in the law is included in these. Everything that is taught in the prophets is summarized in these. Man has a dual relationship, toward God and toward his fellowmen. Religion consists in fulfilling these relationships. The law prescribes the proper conduct and attitude in both relations. The prophets exhort us to the compliance with the law, rebuke our failures and warn us of the penalties for disobedience.

It ought to be clear to everybody that we do not fulfill the duties of either relationship unless we fulfill both. Not only is it futile and foolish to speak of these two obligations as antagonistic, but it is impossible to dissociate them. All the prophets of the Old Testament declare that a right attitude toward God necessitates right attitude and right conduct toward

men. When Cain came to worship God the Lord asked him "Where is Abel thy brother?" And God is still asking this of those who come to worship now. Cain's wrong attitude toward God was immediately followed by and shown by his wrong attitude toward his brother. Isaiah, to select one of the prophets who speaks as they all speak, rebukes those who trample God's house while they trample their fellows under their feet. "Bring no more vain oblations unto me; incense is an abomination unto me etc., etc., etc. When ye spread forth your hands, I will hide mine eyes from you. Wash you—cease to do evil—seek justice, relieve the oppressed, judge the fatherless, plead for the widow." Amos burns with indignation against those who pant after the dust of the earth on the head of the poor, and turn aside the way of the meek.

And Jesus makes it clear that we cannot bring an acceptable offering to God if there is bitter feeling between us and our brother. Every teaching about God is attended with directions about how to treat our neighbor or our brother. There is no difference between the Old Testament and the New on this subject. The prophets of human rights and human obligations are bringing to us nothing new. Love to our neighbor, interest in his welfare, efforts for his good, are of the essence of all religion worth the name. Gospel preachers have always included this in their message.

Is there need for new emphasis or new application of these age-old truths? What have we to do with this matter of social obligation today? Is there anything in our generation which makes attention to this relation of man to man one that needs particular attention or special emphasis? We believe that there is.

The progress of Christianity in the individual and in the masses of the people is measured by the assertion of conscience in new territory, its conquests over new areas in the soul and the relationships of men. The rising tide reaches new levels in all the affairs of men. Or as the old prophet put it, the waters from His house go out deepening from ankle to knee, then to the loins, then waters to swim in. And here's a mighty good scripture for a sermon (Ezekiel 47) if you are willing to work your mind.

There was a time when slavery was a recognized institution undisturbed and not disturbing anybody much. But after a while men began to turn uneasily in their sleep. There was a time when the liquor traffic was unmolested, but a voice in the wilderness began calling men to repentance. There was a time when the different races of men looked upon one another as potential enemies or potential prey. But the trumpet voice of the apostle was heard on the Areopagus, "He Made of One every nation of men to dwell on the face of the earth, having determined their appointed seasons, and the bounds of their habitation, that they should seek God."

There was a time when a United States Senator could say that the ten commandments have no place in politics. But men are listening in now to the voice of the nation's chief when he says that the foundations of national government and national prosperity are the spiritual principles. There was a time when the law of the jungle was the recognized governing principle in industry and economics, and the survival of the strongest or most vicious was the rule. But today the politicians have joined the preachers in saying, "He is my brother," and the reply comes, "Thy brother Benhadad."

There was a time in this country when master and slave were recognized and the relationship between them sanctioned by law and was supposed to be the fixed order of society. Today by the grace of God these are recognized as "Fellow heirs, fellow members of the body, fellow partakers of the promise in Christ Jesus through the gospel." That is to say we accept all this "in principle." And then, save the mark, we proceed to demolish the whole vision, and turn back from adherence to a vision for which we need a deeper quickening of conscience. Here is a task for prophets and statesmen alike.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

WHO'S WHO AND WHAT

In the Baptist Convention work in Mississippi, those cooperating do not always know to whom to write when desiring information. For this reason, there is given below a list of those employed by the Board and the work which each is expected to do. So, when desiring information, please address your communications to those charged with that particular phase of the work.

1. Miss Fannie Traylor, Jackson, Mississippi, is Secretary of the W. M. U. work as carried on in Mississippi. For information concerning any phase of this work, the writer will please address her.

2. Dr. J. E. Byrd, Mt. Olive, Mississippi, with office at Jackson, Mississippi, is the Secretary of the Sunday School field work. Information concerning a training course, Daily Vacation Bible Schools, grading of Sunday Schools, or anything else in the Sunday school line may be had by addressing him at his office, Jackson, Mississippi.

3. Mr. Auber J. Wilds, Oxford, Mississippi, with office in Jackson, Mississippi, is in charge of the Baptist Training Union for the young Baptists of Mississippi. Information pertaining to this phase of the work may be obtained from his office in Jackson.

4. Reverend A. F. Crittenden, Jackson, Mississippi, will be in charge of the promotion work of the Cooperative Program in Mississippi. For information concerning the Cooperative Program, write him. His post office box will be 530, as is the box of the Baptist State Convention Board, Corresponding Secretary, and others employed by the Board. Brother Crittenden's work will be named within a few days so that the churches may know by the name what he is supposed to do. He is expected to give all of his time to the promotion of the Cooperative Program. The objective is, every missionary Baptist Church in Mississippi a contributor to the Cooperative Program. Brother Crittenden will furnish pledge cards and literature as desired, in addition to his work throughout the State.

5. Brother A. L. Goodrich is Circulation Manager for the Baptist Record. Anyone interested in any phase of this work may address him also at Jackson, Mississippi. If the circulation of the Record can be brought up to what it was ten and twelve years ago, the entire work of the Convention will have been greatly reinforced. It is believed that brother Goodrich will give to this work his very best.

6. Dr. P. I. Lipsey is Editor and Business Manager of the Baptist Record. The Corresponding Secretary was Business Manager for several years, but is not now having anything to do with the business end of the paper, having other duties. Anything pertaining to the editorial work, to the business management, the fixing of subscription rates and of advertising rates should be addressed to the Editor.

7. For information concerning State Mission work, Cooperative Program apart from the promotional part of it, the Education Commission work, and the Convention's debts R. B. Gunter, Corresponding Secretary, Jackson, Mississippi, should be written.

A REMARKABLE CHURCH RECORD

We are giving below a list of the annual contributions of Brookhaven church from 1925 through 1934. We are doing this because brother Crittenden, the retiring pastor, is to take charge of the promotional work of the Cooperative Program in Mississippi. This remarkable record should commend him to the brotherhood of the State; for churches do not make good records

without excellent leadership. It is encouraging to note that even during the depression the receipts were not far behind any of the best years preceding the depression. While we are giving totals, it is nevertheless interesting to note on the books in the Board office that the total receipts for the cooperative work in the leanest year of the depression amounted to nearly as much as they were even before the depression began. It is also of interest to note that for several years this church has led all others in contributions to the Cooperative Program.

1925	\$5,133.48
1926	5,950.91
1927	6,898.83
1928	6,572.74
1929	5,977.79
1930	5,813.69
1931	5,457.13
1932	5,256.72
1933	4,353.62
1934	5,457.82
1935	725.78

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THE LAYMEN'S CONVENTION

The Brotherhood Committee have arranged for a program for the laymen of the State. The date of this meeting is February 5th. This is an important meeting. Dr. J. T. Henderson, the leader of the Brotherhood Movement, will be one of the principal speakers. He is an inspiration everywhere he goes. He practices what he appeals to others to do.

When the laymen become organized as are the women of the State, and study as the women study, then they will contribute as the women contribute. But this Convention is for the purpose of inspiring the laymen, and for exchanging ideas. The State Convention has for many years appointed a Brotherhood Committee. But the committee has been unable for some reason to function. There are some members on it now who are going to bring things to pass. This is a day when the laymen should step under the load. They are needed in the denominational affairs as much so as the three hundred were needed in the days of Gideon.

My appeal, however, is to pastors to urge their laymen to attend this convention. When the writer was pastor, he had experience in bringing laymen to a similar convention. One of his most able men decided to tithe, having received his greatest inspiration during the session of the Convention. His decision meant much to the work of the church. The pastors are not barred from the convention. Their presence is desired, but the laymen are doing practically all the speaking. Bring them and let them have a part and listen to what they say.

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ADDITIONAL CONTRIBUTIONS TO DEBT CAMPAIGN

Port Gibson SS, Union	\$ 2.70
Coffeeville, Mrs. Patty Seymore, Yalobusha Co.	12.00
Mrs. Maude Parks, Sherman, Miss.	12.00
New Hope, Madison Co.	8.21
Meadville, W. J. Crecink, Franklin Co.	17.00
Hebron W. M. S., Jeff Davis Co.	1.00
Ethel, Kosciusko	55.00
Pace, O. R. Gresham, Bolivar Co.	5.00
Pilgrims Rest, J. Jacobs, Copiah Co.	1.00
Rocky Creek W. M. S., George Co.	2.00

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ALL OUR THANKS ARE YOURS

A. L. Goodrich

No one person can very greatly increase the circulation of the Baptist Record. But the combined efforts of pastors and leading men and women of the state will sure do it.

We are deeply grateful to the following who have sent in clubs of subscribers, some on the monthly plan, some on the 50% plan and some on the individual plan:

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WANTED—Every pastor in Mississippi to mail me a list of the deacons of his church or churches.—A. L. Goodrich, Circulation Manager, P. O. Box 530, Jackson, Miss.

ONLY 3 CENTS

Think of getting sixteen pages of Baptist news; state, home and foreign for only 3 cents each week! It tells you what Mississippi Baptists are doing. Tells you what foreign missionaries and foreign Christians are doing. Tells you what Southern Baptists are doing.

WILL YOU

Accept this opportunity? Tell others about this bargain? During the year you get 816 or more pages or 2,448 columns. This would make approximately 40 books of 175 pages each with a 72 page pamphlet thrown in for good measure, making the average cost of each volume 3 3-4 cents with the pamphlet free. Slightly more than a postage stamp per volume. AND NONE OF IT WILL BE TRASHY READING.

Single yearly subscriptions \$1.50

THE BAPTIST RECORD
P. O. Box 530
Jackson, Miss.

NUMBER SIX ACCEPTED—FIVE LEFT

A. L. Goodrich

Below is a list of some opportunities that should appeal to some Baptist Record readers. Read the list and if you are willing to send the Baptist Record to them for a year at \$1.50 or eight months for \$1.00, write us, enclosing the proper amount and the number of the opportunity you accept and a letter will go to you naming the person and a letter to them will inform them of the fact that you are sending them the Record.

OPPORTUNITY No. 2—Mother, 3 children, deserted by husband. Mother and children all tithers. Having hard time but regular church-goers.

OPPORTUNITY No. 3—Man, wife, 5 children, depression stricken. Still tithes, but that is little. Willing, but having hard pull. Regular church-goer and worker.

OPPORTUNITY No. 4—Brother and sister—Brother has cancer, sister sole means of support and she has had to give up her work to care for him. Before this sickness both were faithful church-goers.

OPPORTUNITY No. 5—Widow—two children—had home but on husband's death were unable to keep up payments. Been getting some relief work. Worthy case.

OPPORTUNITY No. 7—Preacher—no work, wife invalid. Took Record as long as able.

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BAPTIST RECORD HONOR ROLL

An average of one subscriber for each 15 members among Mississippi Baptists would give the Record a circulation of 16,133. Compared with our present circulation of 4,000 this seems impossible but the writer has tried the plan on several churches in the last ten days and every one of them equalled or surpassed the goal of one subscriber for each 15 members.

The following churches have at least one subscriber for each 15 members, some going beyond. Won't you try to get yours up to the minimum. It can be done. I've tried it in country, village and town. We give the church name followed by the name of the pastor:

Ripley, J. B. Parker; Rev. D. I. Young, Eden; Rev. C. J. Olander, Fannin; Rev. John R. Breland, Philadelphia; Rev. J. A. Landers, Blue Mountain; Rev. W. S. Allen, Pass Christian; Rev. J. B. Parker, Ripley; L. E. Lindley, Macon, Route 3; Rev. J. E. Barnes, Ocean Springs; Rev. C. J. Olander, Brandon; Dr. T. E. Ross, Hattiesburg.

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During our rounds of the last few days the following have consented to organize clubs of Record readers: Rev. J. F. Carter, Newton; Dr. C. Z. Holland, Newton; Dr. L. B. Campbell, Canton; Rev. C. W. Thompson, Port Gibson; Rev. B. A. Sellers, Harrisville.

MINISTERIAL ETHICS

M. O. Patterson, Ph.D.

Dept. of Christianity, Miss. College

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In proposing the subject, "Ministerial Ethics" the Program Committee had no thought of a general code of ethics peculiar to ministers, exempting them from the general sanctions of morality. They evidently had in mind those ethical sanctions which grow out of the work peculiar to a particular profession. We speak of the "ethics of the bar," the "ethics of the medical profession," the "ethics of the teaching profession." Certain customs have arisen and become established by usage in the various professions, growing out of the distinctive work done. According to these respective standards, it would be considered unethical for one lawyer to secure the client of another by unfair methods. The ethical standards of the medical profession would forbid certain types of practice. The ethics of the teaching profession would consider unethical the securing of a teacher's job by another teacher using unfair means. Those sanctions arising out of the principles and the practices of a particular profession are regarded as ethical or unethical. So with the ministry. If ministers generally wore the Prince Albert and the bee-gum hat now, my subject could be changed to the "Ethics of the Cloth."

If I interpreted the mind of the committee correctly they had some such idea in mind, expecting me, not to prepare a code of ethics for regulating the thinking and the practices of ministers, but to point out some present-day tendencies in the practice of our profession which give cause for deep concern. They seemed to sense the need of a heart-to-heart discussion of some problems bound up with our profession. I read between the lines of their suggestion a grave concern over the danger of drifting by one of the corner-stones of our Baptist faith—the call of God in putting men into the ministry and the guidance of the Spirit of God in seeking and finding a field of labor.

Some Important Questions Raised

Some important questions might be raised which bring to light certain things about which concern is felt: Is there ground for serious concern over the danger of drifting away from this corner-stone of our Baptist faith?

Do present-day tendencies in our Baptist ministry warrant the conclusion that we are discounting more and more the divine call to preach the gospel?

Are we giving less consideration to the importance of spiritual guidance in seeking and changing fields of service?

What is the cause of the growing unrest among many of our pastors which finds expression in a desire and an effort to change fields of service?

Is much unrest to be taken as evidence that spiritual guidance was not sought and found in moving to that particular field? Or is it the divine index-finger pointing to the completion of an assigned task?

Should a church whose pastorate is vacant conclude that the three-score-and-ten applications and recommendations for that pastorate are evidence of the unusual interest of the Lord in that field?

Would this church be nearer right in concluding that numerous recommendations are solely the interest of the brethren in securing a pastorate for a friend?

Have conditions in our modern church life so changed that God's call of men has served its day and run its course, and that the principle of divine guidance has become obsolete?

These are some of the questions which bring to light the occasion for concern among many of our brethren. They should not be put aside hastily nor lightly, but pondered till the possibility and reality of a divine call to preach and spiritual leadership in God's service have been rediscovered and the theory practiced conscientiously.

Some Instances

If I could state some facts candidly, without appearing dogmatic; if I could relate some incidents correctly, without appearing unsympathetic; if I could point out some mistakes tactfully, without appearing critical, I would at least have hopes of provoking some serious thought on matters of vital concern to all of us ministers.

While rooming with a fellow-student in the Seminary I was astounded to hear him confess that all he knew regarding a call to preach was a desire to be more useful and that the ministry seemed to offer the desired opportunity. He was equally astonished and surprised to hear me say that he had probably intercepted the call intended for someone else. He told me later that the casual remark greatly agitated him, almost causing him to leave the Seminary. I felt that he had just cause for agitation. Not long since, a young man discussed with me a call to preach. He had passed through a long period of "hard luck," not succeeding at anything. He was wondering if his "hard luck" should be interpreted as a call to preach. I very seriously question the Lord's call of any man to preach who has failed at everything else. Is it possible that simply a desire to be useful, or a failure to succeed in other things, explains why some men enter the ministry? Are these illustrations of a general trend regarding a call to the ministry? Is this question out of place, "What constitutes a call to preach?" What evidence does one have that God has called him to preach the gospel?

A brother in another state was invited to hold a meeting in each of two half-time churches in adjoining communities. During the meeting held in each church, the visiting preacher sponsored a movement to have himself called as pastor. The pastor had not resigned either of the churches. Was this ethical or unethical? An aged deacon was heard to remark: "I have been told that there is a scarcity of preachers. However, since our pastor resigned I have changed my mind; I have a stack of applications and recommendations this high." A pastor in Mississippi had a letter from a brother in another state saying: "I notice that the following churches in Mississippi are without pastors. I desire that you place my name before each of them." The Mississippi pastor advised that he was not conducting a pastoral bureau. A man in our own state who claims to believe in spiritual leadership drove 150 miles through Mississippi for a conference with another brother to secure a recommendation to a church. He named certain men in the church who were for him and requested his friend to write other influential members of that church for the purpose of creating a stronger sentiment for him. In another community two candidates for the pastorate of the same church permitted that church to use ballot boxes held at the door by a friend of each. The members of this church were expected to pass by and drop a ticket in the box bearing the name of their favorite. Each had strong supporters on the yard electioneering for him. Was this ethical or unethical? A pulpit committee in Mississippi, not so many years ago refused to consider any man for their pastorate who had applied or had been recommended whose recommendation they had not sought. I wonder why.

Two prominent evangelists met in a Mississippi hotel. Their first inquiry was, not about the number of souls each had won to Christ, but about the receipts from various meetings held by each. Silver seemed more important to these evangelists than souls. A brother whose name I do not know, on being invited to hold a meeting, was advised that the church had placed \$100.00 in their budget for the expenses of their revival meeting; that the church would not pay more. He agreed to hold the meeting for that amount. Toward the close of the meeting the visiting preacher sought permission to pass out his envelopes. He received the \$100.00 check and reminded the church treasurer that

his name was on the envelopes and the offering, therefore, was his.

Do these instances belong to ministerial ethics? They could be multiplied indefinitely; but enough to provoke thought on "whether are we drifting?"

What Saith the Guide Book?

These matters must not be settled independently of a call to preach. What one believes about a call to preach will determine his views about seeking a field of service. Under the Old Covenant God called His man to the prophetic task and designated his field of service. Out of the burning bush came the call of Jehovah to a man who was unwilling to bear the divine message to a world monarch. Jehovah insisted on obedience to the call and the commission was accepted, designating the particular field of service. A boy in his teens, while he lay upon his couch one night, heard a voice which he later recognized to be that of Jehovah and he said, "Speak Lord for Thy servant heareth." The Lord spoke, the boy heard and received his divine commission to a definite task. Later in the history of the chosen people, the need for a particular service becomes urgent and Jehovah "high and lifted up" flashes the call over the heavenly wires for volunteers "Whom shall I send; who will go for us?" A young man tuned in and picked up the message and responded without hesitation: "Here am I, send me." Isaiah never doubted for a moment that his commission came from God. The word of the Lord came unto Jeremiah: "Before thou wast born, I ordained thee a prophet unto the nations." The call to the prophetic office came from God and not from man. The prophetic field of service was designated and the prophet's message given in the same way. The heavens were opened to a young man by the river Chebar and he saw visions of God. His duty was defined and he became the bearer of heaven's message to his fellow captives.

The New Testament preachers heard the same call in the command to "Follow me and I will make you fishers of men." The greatest preacher of all time delights to linger about his heavenly commission to the Gentiles and to give a large place to divine leadership in his movements from place to place in his work. The apostle's call was "the heavenly vision" to which he was not disobedient, commissioning him to "bear My name before Gentiles, and kings, and the children of Israel."

These references are by no means exhaustive, but present a most important cross-section of a far-reaching principle in God's redeeming work. In the very nature of His plan there is urgent need for God-called and God-guided men. Whenever this principle is lost sight of and human wisdom substituted for it, failure becomes more and more apparent. Divine guidance is pledged in a divine call. If such guidance is not found, there is always a reason for it; and such reason should be discovered and removed.

A Typical Illustration

Let us examine a typical illustration of divine guidance to a field of service. The Apostle Paul had started on his second missionary journey. The missionaries were in western Asia. God wanted them in Europe. Rather strange He did not tell Paul definitely and pointedly that He wanted him in Europe. God could have done it that way, but He didn't. The Spirit forbade further preaching in western Asia; but where the missionaries were to go was not made known. They decided to travel north into Bithynia, but "the Spirit suffered them not" to proceed further north. Then they turned westward and went to Troas. While in that place the man of Macedonia appeared in a vision to Paul calling for help. Immediately Paul united the various facts, concluding that God had called them to preach the gospel in Europe. A very round-about method in spiritual guidance, you may say. Remember it is God's way, and the round-about way may be the nearest way sometimes. It may be that the great Apostle needs some special lessons in the interpretation of spiritual

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THE BAPTIST RECORD

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guidance. I am sure that the Master desires his interpretation to be trutworthy.

Some things about this typical case of divine guidance to a field of service are most interesting and instructive. First, all uncertainty about the reality of it is swept away. Paul believed and acted upon its reality. Second, the method of divine guidance is illuminating and suggestive. God closes certain doors while others are opened. They were forbidden to preach in Asia; they were not permitted to go into Bithynia; the doors were closed. They turned westward and found an open door. These closed and opened doors are very significant. Third, Paul's interpretation of divine guidance. From certain facts—that of closed doors and the vision of an open door, Paul concluded that God evidently had called them to go into Europe.

These facts are not only suggestive but they seem to present broad principles of divine guidance which should be followed in every age. The Scriptures, both in precept and in example, set the reality and the possibility of divine guidance in a perfectly clear light. The Old and New Testament leaders who walked with God never seemed to have the slightest doubt that they were following a light above human reason. Let a minister be convinced of the reality of this heavenly light and key his ministry to the possibility of seeking and finding it, I am persuaded that the applications and recommendations to pastorless churches might be greatly reduced. I am further persuaded that the "sampling business" into which some of our splendid churches have fallen would fall into disrepute.

Is the "closed door" to a field of service an abiding principle in God's method of guiding men? I am of the opinion that it is. Paul sought certain fields of labor and found the door closed. A friend of mine, without my consent, placed my name before a pastorless church some years ago. I was invited to preach a "sample sermon." While the sample was being exhibited, something occurred which closed the door to that field. I made no effort to batter down the closed door. In the light of this principle, I find nothing unethical, nothing inconsistent in a minister's honesty and sincerely seeking a field of service as a test of God's will for him. His motive and his method will determine whether his action is ethical or unethical. While a student in the Seminary before graduation, I sought a field of labor in Texas. Nothing came of it. I concluded that God had not called me there.

Is the "open door" to a field an abiding principle in God's method of guiding men? I am confident that it is. The only question to be raised is, "Who opened the door?" I think this a most important question. What difference does it make, one may say, who opened the door, if only the door be opened, furnishing one an opportunity of service or making a change in pastorates? I think it matters much who opened the door. If my friends swing it ajar, can they, will they guarantee my success on that field? If God opens the door, it means that He has a work for me to do and will guarantee my successful accomplishment of it. All of His resources are at my command in the task. The conclusion is forced upon us that too often doors have been opened by friends who are unable to guarantee success.

There is, therefore, urgent need for a trustworthy interpretation of these "open and closed doors." If there is an open door we ought to know who opened it and why it was opened. It is so easy to mistake what one desires for the supposed will of God. I sat in a most important meeting, not so many years ago. A denominational leader was to be chosen. I heard two men whose sincerity I do not question, affirm that they had prayed and had received an impression regarding the man to be chosen. But each had in mind a different man. The choice of the group finally fell upon one whom neither had in mind. The comment was made upon the incident in a sort of jocular way that "the Lord

must have got His wires crossed." One may be ever so sincere, yet his interpretation of divine leadership be utterly untrustworthy. The "closed doors" and the "open doors" furnished a most valuable clue to spiritual guidance but this clue must be tested, weighed, interpreted, followed, until the heavenly light becomes unmistakable. A door of opportunity once opened to a noted pastor in the South. It was the presidency of a great denominational school. His answer to the friends who sought him diligently was significant: "I have sought and found the pastor heart. I must give expression to it. I must follow the heavenly light."

 BR
 MY DEEP CONVICTION
 By George W. Truett

It has long been my deep and constantly deepening conviction that our Baptist state papers are rendering an immeasurably vast and vital service in carrying forward all our denominational work. These papers are the pack-horses for the denomination. Week in and week out, year by year, these papers are carrying the news about all our work, with appeals for the right care of the work. These papers ought to be read by all our people.

For every wise and worthy reason, these papers should have the unstinted and increasing support of all the estates of our Baptist people. Every family in every church, whether in city, town, village or country, should faithfully see to it that the Baptist state paper comes regularly into its midst. The family had better economize somewhere else than to neglect to subscribe for the Baptist state paper. Every pastor and every church should do the necessary work to secure the enlistment of every Baptist family in the reading of their own Baptist state paper. Today, as of old, "the people perish from lack of knowledge." The people will not be enlisted in caring for our denominational work unless they are informed about it. The weekly Baptist paper coming into the home is the best possible medium for informing the people about all the work that is being fostered by our churches.

There ought at once to be a crusade in every state to place the Baptist paper in every Baptist home. And when we shall have done that, a larger, happier, better day will have come to every cause fostered by our Baptist people, and to the people themselves. By all means, let all of us give our best possible cooperation for the wisest and worthiest use of our Baptist state papers. And let us do it NOW!—The Sunday School Builder.

 BR
 A DREAM
 Eldridge B. Hatcher

In my open-eyed dream I saw a group of Southern Baptist officials, pastors and laymen gathered for the purpose of discussing the denominational situation. The following suggestions were offered:

"I think," said one brother "that we need a vast campaign for wiping out our debts and by this means we will clear the way for advance along all lines."

"I think" said another "that for a while we ought to cease all appeals for money and let our people catch their breath and recuperate for larger campaigns."

Other suggestions were: "Let us abandon our credit-and-award, standardization system."

"Let us change from the Cooperative Program to the system which we formerly followed."

"Let us put on a great evangelistic campaign covering the South."

"Let us inaugurate a vast movement for bringing before our people the nature and needs of our denominational interests. Our people are starving for information."

At last a country pastor near the back of the room arose, after waiting to learn if there were any other suggestion to be offered, said "Brethren, in all these suggestions you have

been touching merely surface matters—mere symptoms. Why not get down to the disease which is causing these symptoms and needs. That disease infects American Protestantism and not merely our denomination. What is that disease? The trouble is that the church of today in America—I mean so called Protestantism—is attempting to present Christianity as something concrete, and visible to the natural eye, and the result is that it is presenting, not Christianity, but something vastly different."

"My kingdom is not of this world" said Christ, but today we are trying to set up His Kingdom before the world in spectacular grandeur.

Christ declared that His disciples must not do their religion "to be seen of men"—that not even their left hand must know what their right hand does but the church today has joined the Pharisees of Christ's day by sounding a trumpet, and having their alms and their righteousness tabulated, published and praised. We forget that what we (in our statistical pride) are considering as most important in our church life may be of no importance to Him who "seeth in secret" whenever the church enters into its closet and shuts the door.

We seem to have forgotten that the Kingdom of God cometh not with observation. In fact whatever in our religion can be observed and reported is a proof in itself that IT is not Christianity, but a definite non-Christianity—something external, human and finite.

The church is trying to do God's will in the realm of the seen and temporal while God waits to meet us there. Of what avail are all our "things that are seen" as long as God is kept waiting for us at HIS place in vain?

Let us however give the church the credit that is its due. It is the best thing we have on the earth today and if the church should vanish, it would mean civilization would lose its brightest light. "Indeed" says Barth "we are ready to undertake the role of an eloquent advocate of the church, and to plead her cause in the forum of men. Let us say once and for all that we fully recognize her zeal for God. But when it comes to matters which concern the relation between God and man, and exchange of compliments between men and men is totally irrelevant."

Is it not a fact that instead of worshiping God whom we cannot see, we are worshiping our church and our denomination which we can see,—which means that we are worshiping ourselves. May we not be outstripping wicked Israel in the worship of idols, because the idol which we have set up is OURSELVES,—OUR success, OUR "religion," OUR church? The idols we bow before and crown with our praise are huge statistics, entertaining services, "drawing" preachers, large sums raised, great educational plants, multitudinous new members enrolled since Dr. Whaley, the present pastor took charge." The life and victories of Christianity lie not in the realm, and the kingdom cometh not with such observation.

"We seek God" says Barth "not for His sake but for our own sakes; we seek Him because we are strengthened by Him, comforted and hope to be saved." Again Barth says "We bend God to endorse our ways and we forget that that is not God's ways." His ways are as high above our ways as the heavens are high above the earth—and so also are His thoughts. God is not concerned about the enthusiasms of youth nor the lack of it; about large conventions, or small ones, or no conventions; about oceans of Blue Seals, or the absence of Blue Seals; about attractive choirs at the front, or unattractive choirs; about pastors above the age limit, or below it; about widespread college and seminary degrees, or an utter absence of such degrees; about denominational officials criticizing any of the denominational organizations, or keeping their lips forever locked against such criticism."

(Continued on page 16)

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

We are approaching our Week of Prayer for Home Missions to be observed March 4-8 inclusive. Our offering will depend largely on the preparation made in February.

The booklet, which is particularly recommended for study in January and February, is entitled "No Other Name." It is not intended for use during the March Week of Prayer but is designed as a background for pre-study in preparatory anticipation of the March week. One free copy is available for each pastor, each W. M. S. and each Y. W. A. organization. There are no extra copies and none for sale. Write to your state W. M. U. headquarters if your society has not received its copy. Your pastor and your Y. W. A. will doubtless lend their copies for study by your society but do not fail to impress upon your pastor and the Y. W. A. the value of the booklet in their study of home missions in connection with this Week of Prayer. Mrs. Lawrence makes the following suggestions for the use of the booklet prior to the March week's observance:

1. As supplementary material for February's programs as given in Royal Service and in Home and Foreign Fields. It will fit the topic admirably.

2. If the society observes a "Church Day" the booklet might be presented as an extra feature at luncheon or at the close of the business session. There are suggestions in it for dramatization, especially of the second chapter.

3. Chapter one, written by Dr. J. B. Lawrence, will be especially good as a devotional.

4. Circles or small societies might review the book by turning it into a map study as suggested in the third and fourth chapters.

5. It would furnish good material for five mid-week prayer meetings if the pastor so wished.

6. Chapters 3 and 4 can be drawn upon as reference material for the teaching of any home missions book.

7. In churches that have preaching only once a month, the booklet's material will furnish a fine program for another Sunday's service.

—o—

Suggested Leaflets—Supplemental Helps for W. M. S. Program

February—Lifting the Banner in Our Own Land

Cents

Matias Garcia—Evangelist	3
Men of the Burning Heart	3
Our Land for Christ (Responsive Service)	2
The Guest of Honor	3
The Music of the Indian	4
The Next Great Awakening	2
3 Reasons Why You Should Be a Christian	2
The Soul of Evangelism	2
Christ in America (Pageant, about 20 Characters)	15
The Light Dawns (Pageant-Play: 20 Women, Several Young People)	10

For orders amounting to as much as 50c, please remit by money order, draft or registered mail. Money orders and drafts should be made payable to Woman's Missionary Union. Stamps are acceptable in payments for small orders but please try to send 2 cent or 3 cent stamps (2c ones preferred). Do not enclose money unless letter is registered. Kindly remit with order, sending it to W. M. U. Literature Department, 1111 Comer Bldg., Birmingham, Alabama.

—o—

I want to express my appreciation to the Board for their confidence in me, shown in their

Young People's Column

STEWARSHIP TALKS FOR JUNIORS

Judging will be according to the following scale as is fully set forth in the explanatory leaflet:

Memory	50%
Enunciation	25%
Posture	10%
Expression and Interpretation	15%

I

One rainy afternoon we asked Mother to suggest something to do. She said, "How would you children like to play that you are running a bakery and make some real cookies?"

"O, that will be fine," we shouted. We went to the kitchen. Mother got out the flour and sugar and butter and everything; and she showed us just how to make the cakes. Then she said, "Now, listen, children! here is a cookie jar on the table. When you have made your cakes, count them, and put one out of every ten in this jar for me. I want them for a special purpose."

Of course we said, "All right, Mother dear, we surely will do that." Then Mother went upstairs.

We had so much fun making and eating those cakes, but when we took each pan from the stove,—before we ate a one—we counted them and put one out of every ten into Mother's jar. It was nearly full when she returned. She seemed pleased and praised us, and Jack said, "Well, Mother, we think you were mighty generous with us just to ask one in ten of these cookies for all the stuff belonged to you anyway, and you had to teach us how to make them, so all these cookies really belonged to you." Then Sue chimed in saying, "Course they do, Mother, and so we put some extra cookies in your jar for good measure, 'cause you are so good and we love you."

Mother seemed so happy and said, "My dears, that is just the way God expects His children to feel toward Him when He asks for His tenth, the holy tithe." Then she explained it to us.

"You see," she said, "the world and everything in it, even we ourselves, belong to God." She opened her Bible and read: "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." (Psa. 24:1).

"Every beast of the forest is mine and the cattle upon a thousand hills." (Psa. 50:10).

"The silver is mine and the gold is mine." (Haggai 2:8).

"The land is mine." (Lev. 25:23).

Mother said David realized this and so when he brought that great offering to God for the temple, he said, "All that is in the heaven and in the earth is thine. . . All things come from thee and of thine own have we given thee."

selection of me to serve as your next State Mission Study Chairman. It is with a feeling of incapacity that I am undertaking the work, for I realize the great responsibility, but I am asking your cooperation and prayers, that we make this a great year in Mission Study. I am not forgetting the other phases of our W. M. U. work but I am convinced that all our growth is in proportion to our increase in knowledge of our missionary enterprise.

"No person can KNOW the sacrificial, unselfish, devoted lives of our missionaries and fail to LOVE them and the cause they love. No Christian can love them and the cause they love, without praying for them; and when we really PRAY we will surely GIVE."

In planning our work for the year we want to use as an outline the plan as given by Mrs. Lawrence, on Pages 17 and 18 of the Year Book. With these objectives before us for the year, I want to urge that we take a definite aim toward which to work each quarter. For the first quarter, preceding the Home Mission Week of Prayer, we will certainly want to study a Home Mission book. "Winning the Border" is a brand new book on our work in Mexico. This book may be secured from the Baptist Book Store, Jackson, after February 1, for 25 cents.

Several Association Mission Study Chairmen have written me asking for suggestions for the year. Here is the beginning. Pass this suggestion on to every local society in your association.

Watch the Record for suggestions for teaching "Winning the Border" and for other plans.

First Quarter—Home Mission Book—"Winning the Border."

Second Quarter—Stewardship Book—Suggestions in Year Book.

Third Quarter—Institute for each District—Church School of Missions in every church.

Fourth Quarter—Foreign Mission Book—Suggestions:

1. Put into the hands of your Association Chairmen suggestions for more attractive Mission Study classes.

2. Urge women to take examinations, secure seals and complete courses as described in "Mission Study Courses."

3. Stress work on "The Advanced Course" by those women who are ready for it.

4. Special recognition will be given, at the State Convention, to the District making most marked progress in Mission Study.

5. Give notice at District meetings to the Association, making best record.

6. Ask Associational Leaders to give special recognition to societies leading in Mission Study achievement, at the Associational meeting.

7. Begin work now on one or more Mission Study Institutes in your District. I am suggesting this for the summer quarter. We will be given help in these by the state workers.

8. Through Young People's Leaders encourage study of at least two books in each organization during the year.

Mrs. J. H. Nutt, State Mission Chm.

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Thursday, January 24, 1935

THE BAPTIST RECORD

9

The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
Jackson, MississippiR. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

SUBSCRIPTION: \$1.50 a year, payable in advance.

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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East Mississippi Department

By R. L. BRELAND

Good Woman Died

January 13th, Mrs. Louisa Tishie Turner died at Wilmot, Ark. She was staying with her daughter, Mrs. Kate Ryals. Her home was at Coldwater in Neshoba County and her body was brought back to New Black Jack Baptist Church Cemetery for burial. She joined the church at that church when a girl and was a member there when she died. She was the widow of the late John H. Turner. She was 75 years old. She leaves four sons and two daughters as follows: E. E. Turner, Tebe Turner, Code Turner, Claude Turner, Mrs. Lola Franklin and Mrs. Kate Ryals. She was a good woman and loved and respected by all who knew her. Her pastor, Rev. John R. Breland, conducted the services, assisted by Rev. R. L. Breland. Condolence to the bereaved.

—o—

A card from Rev. M. J. Derrick, pastor of Center Terrace Baptist Church, Canton, says: "Work getting along fine in Center Terrace, Canton. I saw your proposal to read the Bible through this year. I join you. I submitted the plan to my church yesterday. A dozen joined me." That is encouraging. Not too late to begin the reading yet. Take one year from the time you began, or a few extra chapters for a few days will catch up.

A card from Rev. J. A. Tullos, of Center, states that his health is fair. He is 76 years old. He is not serving churches now. For forty or more years he was fairly active in the ministry of our Lord.

A recent letter from Rev. A. B. Hill, pastor at Santa Paula, Calif., says: "My work in Santa Paula has afforded me a very valuable experience. It will be worth much to me in the Lord's work elsewhere. I am in the fifth year of my work here." Bro. Hill was reared at Water Valley, this state, and is one of our bright young preachers. He is a graduate of the Southern Baptist

Seminary. I feel that he could be induced to come back to Mississippi if some good church would invite him.

I am informed that Rev. L. J. Crumby has located at Water Valley in Yalobusha County. He is pastor of a number of churches in the county. We are glad to welcome this splendid young pastor in our midst.

The Yalobusha County W. M. U. clinic was held at Oakland last week. Most of the societies in the county were represented. A good day of study and fellowship was had. Some of those from outside the county present were Mrs. M. Flowers, Sumner, Mrs. Pressgrove, District Leader, and Mrs. Simmons, of Grenada.

The Ambassador, published by the First Baptist Church, Richmond, Ky., Clyde L. Breland, Th.D., Editor, has come into my hands. It has eight pages, six of which are all home print. The other two are gotten out by the Sunday School Board. It is full of interesting news relative to the work of the church. Its motto: "We are Ambassadors for Christ." 2 Cor. 5:20.

From a letter written by Dr. Clyde L. Breland, pastor of First Baptist Church of Richmond, Ky., I take the following: "Our work shows perhaps some signs of improvement. The annual canvass showed a gain. The spirit of our people shows some improvement, and, with God's grace, we shall doubtless pull through after a while."

Rev. Gordon Sansing, who lives at Union, Miss., has been called to a number of rural churches in that section. He now has full-time work. He was recently called to Mt. Sinai Baptist Church, Neshoba County. Bro. Sansing is a great grandson of Rev. Francis Sansing who was one of the early settlers of Neshoba County.

Pastor D. A. McCall of Philadelphia, is to have a B. T. U. school, with A. J. Wilds present, soon; also Dr. M. O. Patterson will teach a Bible school there ere long. He seems to be doing a good work at Philadelphia.

The Longino Baptist Church, Rev. L. T. Grantham pastor, recently completed a splendid house of worship. This church is located three miles from Philadelphia at a consolidated school.

A welcome letter from Mrs. Edna Strain, of Jackson, Miss., tells us that she is well and busily engaged in kingdom work with First Baptist Church. She is one of the Lord's choice spirits.

A notice from Dr. John F. Carter, Newton, tells of the Bible conference to be held at Newton from Jan. 27 to Feb. 1. Dr. W. T. Conner, Dr. P. I. Lipsey, Dr. R. B. Gunter, Dr. L. Bracey Campbell are on the program. It will be a helpful and delightful meeting. Let's go.

—BR—

THE SOUTHWEST BAPTIST CHURCH MUSIC CONFERENCE

—o—

The Southwest Baptist Church Music Conference met at the Southwestern Baptist Theological Seminary, December 17, 1934. Prof. I. E. Reynolds was elected president



and Rev. P. F. Squires, secretary.

The conference is composed of song leaders, organists, pianists, educational directors, pastors, and others interested in promoting better church music.

Not all who were on the program were able to attend but there was present an outstanding group. Dr. E. S. Lorenz, of Dayton, Ohio, E. O. Sellers, New Orleans, La., E. L. Carnett, Memphis, Tenn., besides the Texas group composed of Professors I. E. Reynolds, Edwin McNeely, Ira Prosser, B. B. McKinney, Dr. L. R. Scarborough, all of Ft. Worth, and Dr. Millard Jenkins, of Abilene. The attendants from various states seemed to enjoy the program rendered by the above personnel and entered freely into the conference, which was of much practical value.

This was the second annual meeting of this Conference. The program was successfully carried out dealing with organization, equipment, program, purposes, standards and support of church music. Sentiment seemed to prevail throughout all sessions that the denomination had not given a sufficient attention and emphasis to church music. In fact, the Sunday School Board was memorialized by proper resolution which unanimously and enthusiastically adopted to give more attention to a denominational program of sacred music for the churches.

The organization of this Conference was composed of, president, secretary, visitors, (from seven states) promotion committee and a board of directors, one for each 50,000 people from each state in the Southern Baptist Convention west of the Mississippi River. The meeting is to be held annually in December at the Southwestern Seminary.

The concluding session was a presentation for the 23rd time of Handel's "Messiah," by the Seminary Choral Club, (sixty voices), pipe organ, piano and a twenty piece orchestra, all under the baton of Prof. I. E. Reynolds. In spite of the bad weather, there was an overflow crowd at Cowden Hall for this great annual occasion.

This Conference mapped a wider stronger program for the future and beyond any question is filling a long-felt need. The attendants seem to feel that they had been greatly helped and went away happy with the determination to return next year, with a still bigger and better program than ever. May this determination be fully realized.

P. F. Squires, Secretary,
Fort Worth, Texas.

"WHEN JESUS COMES"

This Christmas week my children were all at home; how happy we were as we sat together and talked. This thought came to me that "When Jesus Comes" what a glorious day it will be for his children. As to the time of his coming we do not know, but this we do know: HE IS COMING, for in like manner as you see HIM go, He is coming again,—and if I go away, I will come again. Purpose HIS coming, to gather HIS saints.

It is not said "WHEN JESUS COMES" there will be two in the ball room the one will be taken the other left. There will be two at the picture show, the one will be taken the other left; there will be two at the prize hight, the one will be taken the other left; there will be two at the SUNDAY ball game, the one will be taken the other left; there will be two at the bridge party, the one will be taken the other left.

Where HE will go to look for HIS own? There will be two in the field, the one will be taken the other left; there will be two on the house top, the one will be taken the other left; there will be two at the mill, the one will be taken the other left; there will be two in bed, the one will be taken the other left; two classes, one has a promise that "WHEN JESUS COMES" HE will visit them and call them out from the world, these are the honest workers, whether at work or at night He will not pass you by; but the seekers after pleasure and idlers have no promise whatever that HE will visit places of revelry. "WHEN JESUS COMES" can you take the risk of being found in one of those places without a promise? "WHEN JESUS COMES" let us be found workmen that need not be ashamed; and not seekers after worldly pleasures; "WHEN JESUS COMES" what a happy day for the faithful, and oh! how sad for the careless and unconcerned. WHERE WILL YOU AND I BE WHEN HE COMES.

The Words of Jesus

As recorded in the New Testament. Chronologically arranged with dates and places inserted.

THE Saviour's utterances are emphasized by omitting everything else.

Compiled by ALBERT HALLETT
Introduction by Dr. John Timothy Stone
Blackface Type Edition, flexible leather, \$1.00; cloth boards, 75c each. Vestpocket Edition, flexible leather, 50 cents; flexible cloth, 25 cents; paper 10 cents; per hundred, \$5.00. Carriage additional.

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THE ABINGDON PRESS
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150 Fifth Ave. 420 Plum St. 740 Rush St.

Sunday School Lesson

Prepared by L. D. Posey

For Jan. 27, 1935

Subject: Peter's Denial of Christ.
Golden Text: Wherefore let him that thinketh he standeth, take heed lest he fall. I Cor. 10:12.
Time: Night before the crucifixion.
Place: Beginning in the upper room somewhere in Jerusalem, and ending in the palace of the high priest.

Introduction

These lessons will help Sunday school teachers to learn how hard it is for preachers to discuss the subjects announced for their sermons, without wandering to something else. Christ is the center of all these lessons, yet, we are supposed to discuss Peter, his doings and writings. It is hard to concentrate on a minor subject in the presence of a major one.

In this lesson, the weakness of the flesh, though occupied by a regenerated soul, is clearly brought out. That accounts for the sins among God's people. Their souls have been regenerated, but their bodies have not.

The details connected with Peter's great sin, gloriously reveal the Deity of Christ. Only God could number beforehand the times a cock would crow, before a certain person should do a certain thing another certain number of times.

Practically all lesson helps are based on the theory that Jesus was crucified on Friday, and that the events of this lesson took place on Thursday night. It is certainly time BAPTISTS were leaving Rome, and getting back to what the Bible teaches, which is that Jesus was crucified on Wednesday, and that these events occurred on Tuesday night. How important that pastors be prepared to give the correct teaching to their congregations.

The Lesson Studied

The great sin committed by Peter was progressive, as most great sins are. They begin with seemingly little things, but reach a climax in a great crime. First of all, he not only failed to see the opportunity, and rise to the glorious height of it, and wash his Lord's feet, but protested at what Christ was about to do to him, thus showing two evil dispositions: selfishness and insubordination. It is a serious thing to be so blinded by sin that we fail to see and utilize golden opportunities to serve our Lord.

It will be remembered by Bible readers, that soon after Peter had made his great confession, Jesus told His apostles about His death which would take place at Jerusalem. Peter rebuked Jesus for that statement, and said, "Lord: this shall not be unto thee." That was a flat contradiction of the words of Jesus. On this fateful night in the life of Peter, that same evil spirit asserted itself, and Peter again disputed the words of his Lord, saying, "Although all shall be offended, yet, will not I." Then when

pointedly told what he would do that night, he vehemently disputed the words of Jesus. Blinded by sin, he had failed to see his opportunity to rise; then in his blindness he sank to the level of Eve when she listened to Satan as he said, "Ye shall not surely die." All over the world, Christians are failing or refusing to read and correctly interpret God's Word, as illustrated by the "Good Friday" theory of the crucifixion of Jesus, and thus they are committing, in effect, the same sin Peter committed; while the unsaved are branding God as a liar, in their rejection of Christ as their only means of salvation from hell.

Despite the fact that Jesus had told Peter what he (Peter) would do that night, it did not sufficiently arouse him to put him on his guard against the possibility of failure. Being self-centered, he was self-satisfied, and therefore, believed himself self-sufficient. In that condition he failed or refused to heed the appeal of Jesus to watch. In that state of mind, he could sleep soundly while Jesus agonized unto blood in conflict with the unseen powers of hell. How horrible the thought of such complacency! But how much better are we who sit idly by while the Cause of Christ is hindered for lack of means, and the teeming millions in our own and other lands go down to hell? Yes some congregations ride to church in fine cars and sing "I'm glad salvation's free," while their pastors cannot sleep at night because they cannot pay their debts. How much longer will God endure such mockery?

Three times Jesus returned from His praying, and found Peter asleep. When Judas arrived with his band, Peter, in the stupor caused by sleep, rashly attempted to rout the whole force without consulting Jesus as to the course to pursue. His efforts ended in failure. Then the braggart, like a spoiled child, went into the sulks, and followed afar off. Plenty of church members now, who, because they cannot have their way about all church matters, pout, and stay away from church; or, when they go, they take a back seat as if to say, "I would like to see if you can get along without me." Then there is another class of present-day church members who presume to tell the pastor what and how to preach. By comparison, they are like Peter was when he took issue with his Lord.

Finally, Peter warmed himself by the enemies' fire. That opened the way for the accusation hurled at him, which brought the climax of his sin, when he cursed and swore he did not know Jesus. How awful. But every Baptist who stays away from his church, and willingly fails to take part in the work of the Lord at home, and the spread of the gospel to the ends of the earth, is, in effect, following Jesus afar off; while every Christian at a card table, dance hall, beer garden or saloon, is warming himself at the enemies' fire, and equally guilty with Peter in denying his Lord. The pity of it is, but few churches have either the moral courage or numerical and Christian strength to rid

themselves of these Christ-denying members. In some churches, Sunday school teachers, deacons and their wives belong to the Petrine class.

BR—PRACTICAL 7 DAY A WEEK RELIGION

The longer I live the more I am convinced that the religion of Jesus Christ is a practical 7 day a week affair, and not just a cloak of righteousness to wear on Sunday, to hide all of the week day imperfections. None of us are perfect, to be sure, but our aim seven days in each week should be to strive to put into practice the teachings of Jesus Christ.

No matter how loud one sings His praises on Sunday; no matter how earnestly one prays, if that one goes out and forgets to practice that which he has heard on Sunday from God's word, he is failing as a Christian.

We should live it in the home; if we do not, aren't we failing as Christians? Suppose you heard a splendid sermon Sunday morning and enjoyed it thoroughly. You go home and let Satan cause you to lose your temper and spoil the day for the rest of the family. Are you practicing the Golden Rule? Are you bridling the temper?

If we fail to help those who need us; a kind word here, a smile, a flower, a basket of fruit, a visit with the sick to cheer them, (not to discourage them more than ever by telling them what a hard time they're having!) There, I believe, are some of the ways of making our Christianity a practical everyday affair, seven days a week.

Begin in the home. It should be our aim to live a well balanced Christian life, at home and in the community, as well as in the church. This is not something that can be done in a day. It is a life-long business. To overcome our short-comings, to substitute good for evil, to bridle the tongue and not say hurtful words. It is the most interesting, helpful, worthwhile thing in life, to work out the salvation (that Jesus has given us) with fear and trembling. He gives it to us, but we are to work it out, enlarge upon it, grow into a life beautiful, because of the blessed example of our Lord, and the teachings that He has given to us to go by—not just on Sundays, but every day, 365 of them each year!

It is a challenge to each of us to make our life into the very best we can. And it is a job to keep you busy every day. You may become discouraged, in your efforts, but surely never bored. And it is well worthwhile.

If Christian people would only put into practice that which they have learned from Sunday to Sunday, it wouldn't be long before the whole world would come to the feet of Jesus for a salvation that makes

Doctors Know!

... and they use liquid laxatives

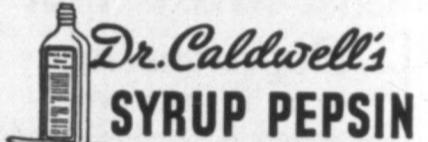
You'd use a liquid, too, if you knew how much better it makes you feel.

A liquid laxative can always be taken in the right amount. You can gradually reduce the dose. Reduced dosage is the secret of real and safe relief from constipation.

Just ask your own doctor about this. Ask your druggist how popular liquid laxatives have become. The right liquid laxative gives the right kind of help—and the right amount of help. When the dose is repeated, instead of more each time, you take less. Until the bowels are moving regularly and thoroughly without aid.

People who have experienced this comfort, never return to any form of help that can't be regulated! The liquid laxative generally used is Dr. Caldwell's Syrup Pepsin. It contains senna and cascara, and these are natural laxatives that form no habit. It relieves a condition of biliousness or sluggishness without upset.

To relieve your occasional upsets safely and comfortably, try Syrup Pepsin. The druggist has it.



such a change in our lives. But from what they see today of inconsistent living unkind words, intemperance, and worldliness, is it any wonder the world cannot see that it pays to be a Christian? If they could see it lived out from day to day, they would want it. If you don't believe it just try it out!

B. S. Chandler,
Okolona, Miss.

BR—RESOLUTIONS

Whereas, it has pleased God to call from Margaret Lackey Circle, Mrs. Alma Morgan;

Resolved, That in her death we have lost a patient sufferer, faithful, kind and considerate mother. In health, she was counted a fine instructor, capable teacher, holding her post in educational duties until health deprived her thereof.

Resolved, She will be missed in our community, circle and family. We sympathize with the family, reminding them that God doeth all things for the best. "Cast your care on him for he careth for you."

Resolved, That a copy be sent the bereaved family, minute be spread on W. M. U. record, and a copy sent the Baptist Record.

Signed: Committee,
Mrs. J. R. Taylor,
Mrs. R. G. Berry,
Mrs. W. A. Rogers,
(Steen's Creek Church)

BR—Mother: You don't know how you worry me, dear; why, my hair is turning gray!

Florrie: My, how you must have worried grandma; her hair is all white!—Ex.

Cotton Yarns: For knitting and crocheting bedspreads, table mats, chair backs, sweaters, dresses, etc., old fashion unbleached cotton yarns, 40c per pound, postage extra. Furnished in skeins, or on one and two pound cones. Free samples on request. Neely-Travora Mills, Inc., York, S. C.



Thursday, January 24, 1935

JOHN B. RILEY, SR.

On Dec. 31, 1934 just as the day was closing and the old year nearing its end, our friend and brother, John B. Riley, Sr., went home to be with his Master, whom he loved and served faithfully.

He was born Oct. 27, 1878, at Hebron, Lawrence, County, Mississippi. Early in life he confessed his Saviour and was baptized into the fellowship of Old Hebron Baptist Church. Later he became a charter member of the Newhebron Baptist Church of which he was clerk and also treasurer of the 75 million campaign fund.

When he moved to Flora, in 1920, he and his entire family became members of the Flora Baptist Church. Here he was elected treasurer and chairman of the Finance Committee, serving faithfully and efficiently for a time.

He received his earlier education in the Hebron High School, after which he attended the State University, and later took his business course at the Business College of Lexington, Ky.

He was in business with his father in Newhebron until his father's death and after severing his business connections there, became manager of the Flora Commercial Company of Flora, Miss., the leading business firm of this section of Madison County. This institution enjoyed marvelous prosperity under his management.

On May 26, 1904, he was married to Miss Eula Clegg of Maben, Miss., which union he always claimed was the greatest fortune that ever came into his life. Of this union were born three sons and two daughters. One daughter and the three sons survive him, all of whom rise up to bless his memory. On Nov. 20, 1932, his health failed and for over two years he was an invalid. He was so patient during all these weary days. It was during this period that the beautiful devotion of his beloved wife manifested itself to his great comfort and in a way that challenged the commendation of the entire community. She gave herself unstintingly to his care, during these months, as only a Christian companion could do. Their children joined her in a beautiful devotion, which proves that the home, as a heaven ordained institution, still survives.

On New Year's day in the Flora Baptist Church the funeral rites were conducted by his pastor assisted by Rev. B. E. Phillips, a former pastor, in the presence of a large congregation. Not only were his fellow townsmen there but many friends and relatives from distant parts of the state. Especially noticeable, was the presence of outstanding business men from Jackson, Canton, Newhebron, Clinton and other sections. The text of the funeral address was from II Sam. 3:38, "And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?"

The music was appropriate and the numerous floral offerings were a silent yet eloquent tribute to the

HISTORICALLY SPEAKING

Baptists have a long and glorious history, of which they should be pardonably proud. Yet they would be more proud of it, did they know more of it; had they been more careful in preserving their records. Of all historians, Baptist historians are the most handicapped for the lack of well kept records. We have been criminally negligent along this line. It is the holy ambition of this writer that we of this present generation shall hand down to posterity fuller, more adequate and complete records than any previous generation in Mississippi and in the South. To do this he seeks the cooperation and assistance of all who will lend a helping hand and spare a little time.

Associational Historians

At the recent meeting of the State Convention Board the members of the Board handed me the following named persons in their respective associations as ones who would likely assist me in gathering all old and otherwise valuable historical documents for our Baptist Historical Collection in the library of Mississippi College: ALCORN, J. W. Doggett, Kosuth, Miss.; BOLIVAR, Rev. Jowett Burson, Shelby; CARROLL, W. D. Neal, Charleston; CHICKASAW, H. S. Brooks, Okolona; CHOCTAW, G. D. Weatherall, Ackerman; CLARKE COUNTY, J. L. Williams, Meridian; COLDWATER, Dr. A. L. Emerson, Hernando; GEORGE, E. J. Eubanks, Lucedale; GREENE, J. Banks Turner, Leakeville; GRENADA, Harvey Gray, Grenada; ITAWAMBA, S. T. Graham, Fulton; JACKSON, T. E. Spencer, Moss Point; JASPER, W. J. Shoemaker, Bay Springs; JONES, Rev. J. W. Fagan, Laurel; LAFAYETTE, Prof. P. L. Rainwater, University; LAWRENCE, J. W. Terry, Brookhaven; LEAKE, Rev. G. W. Nutt, Lena; LEFLORE, Dr. E. J. Caswell, Greenwood; MADISON, E. A. Howell, Canton; MISSISSIPPI, S. B. Robinson, Liberty; MONROE, Mrs. V. E. Gaskin, Aberdeen; OKTIBBEHA, W. H. Smith, Longview; NESHOBIA, J. E. Jolly, Philadelphia; NEWTON COUNTY, W. W. Causey, Decatur; NOXUBEE, E. C. Halbert, Brooksville; PANOLA; Walton E. Lee, Como; PEARL RIVER, Rev. S. P. Powell, Carrere; PIKE COUNTY, Rev. J. B. Quin, Summit; PONTOTOC, Mrs. R. H. Furr, Pontotoc; SCOTT COUNTY, T. W. Townsend, Morton; SMITH, M. Y. Myley, Polkville; SUNFLOWER, Lee Herring, Ruleville; TALLAHATCHIE, Rev. J. R. G. Hewlett, Charleston; UNION, Dr. J. V. May, Port Gibson; WAYNE COUNTY, Truman Gray, Waynesboro; WINSTON COUNTY, Rev. J. N. McMillin, Louisville; YALOBUCHA, Rev. R. L. Breland, Coffeeville; YAZOO, Rev. Webb Brane, Yazoo City; ZION, Joel Dorroh, Bellfontaine.

Now, if any of the above named persons do not care to serve in this very important capacity as Associa-

high esteem in which the deceased was held.

W. A. McComb,
His Pastor.

Now Relieve Your Cold "Quick as You Caught It"



1. Take 2 BAYER Aspirin Tablets. Make sure you get the BAYER Tablets you ask for.



2. Drink a full glass of water. Repeat treatment in 2 hours.



3. If throat is sore, crush and stir 3 BAYER Aspirin Tablets in a third of a glass of water. Gargle twice. This eases throat soreness almost instantly.

For Amazingly Fast Results
Remember Directions
in These Simple Pictures

The simple method pictured here is the way many doctors now treat colds and the aches and pains colds bring with them!

It is recognized as a safe, sure, QUICK way. For it will relieve an ordinary cold almost as fast as you caught it.

Ask your doctor about this. And when you buy, be sure that you get the real BAYER Aspirin Tablets. They dissolve (disintegrate) almost instantly. And thus work almost instantly when you take them. And for a gargle, Genuine Bayer Aspirin Tablets disintegrate with speed and completeness, leaving no irritating particles or grittiness.

BAYER Aspirin prices have been decisively reduced on all sizes, so there's no point now in accepting other than the real Bayer article you want.

NOW
15¢



PRICES on Genuine Bayer Aspirin
Radically Reduced on All Sizes

VISION AND VICTORY

tional Historian, let him or her please notify me, recommending another instead. But I am hoping that every one will serve and help me collect these valuable documents for the next two years. I shall give instructions and suggestions from time to time in this column in the Baptist Record, and by correspondence.

An Appeal

Allow me to appeal to every member of every other association in the state and to every moderator and clerk and leading pastors to send me the names of persons in the remaining associations who might be interested in the work we are interested in. Please send them to me at once.

Our Historical Collection

Our historical collection in the Library at Mississippi College is the best and most complete of any that the writer has yet seen, and we want to make it one of the most complete of any in the South. It is our desire that all old record books of the churches of the State be committed to this collection for safe keeping, and all other records and historical documents pertaining to the Baptist life of the State. It will all be properly labeled, indexed, arranged and placed under the direct care of the Mississippi College Librarian and not be taken away except by written permission of church or institution from which it comes or from Dr. R. B. Gunter, Dr. P. I. Lipsey or myself. Much very valuable historical matter has gone to waste, been lost in fires, and otherwise, and will continue thus unless we gather it into some comparatively safe place. I appeal to all our people for cooperation and assistance.

Vicksburg, Miss. Jesse L. Boyd,

The glow of a new day for Mississippi Baptists shines above the horizon of the New Year in my opinion. I base my statement partially on impressions received during the past few weeks. I have found during the past two weeks while raising one hundred dollars in Benton County for the Baptist debt campaign, that people are hungry for facts concerning our denominational work. Their hearts are warm. Their purses are not empty, but for some reason information has been insufficient. In the seventy-five homes visited there are about five having access to the denominational paper. Without a knowledge of facts our vision is made dim, but the brightness comes as the Baptist Record goes into its homes throughout the state. Brother Goodrich has a field white unto harvest in Benton County. When our people know, then as a rule they are willing to do.

Consider me as one in sympathy with the denominational program and willing to contribute anything in my power for its advancement.

The VISION OF CHRIST means A VICTORY FOR CHRIST.

Rev. Dennis M. Rennick.

Man is that peculiar animal who can get a good hearty laugh out of pictures in an old family album and then look in a mirror without as much as a grin.

GRAY'S OINTMENT
USED SINCE 1820—FOR
BOILS
Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I am so happy to have a pleasant surprise for you today, in a letter from our Bro. Theodore Cormier, which came this morning, and I am sure you will be. It is so good to know that he seems to be recovering from the illness which has laid him off so many weeks, and that he hopes to be able to get back to the work he loves before very long. What a beautiful spirit he has of faith in God, and desire to work for Him! Can't we all do our best to be like that, my children, loving and trusting Jesus, who has done so much for us? Don't fail to pray for Bro. Cormier, that he may soon be entirely well.

Besides this good letter, we have several others this week. One is from ten—did I count them right?—little Sunbeams, (whose president is one of our Mary girls), and they are remembering the orphans. Another Mary girl sends her dues, and promises to tell us what Santa Claus brought her. I should not mind a bit if others of you would do this. Fannie Mae, who is, you remember, the founder and supporter of that great organization, the Jeannie Lipsey Club, sends her dues, and sounds a strong call for new Jeannie Lipsey Clubs. Some of those she mentioned have moved away, perhaps to another state, as "The Jolly Four," who used to write us such nice letters. I don't know why the Hellen girls, who when they were little used to live here, didn't follow up their plan to organize. I wish they would. The Sugg girls sent some money not very long ago, and probably will again. It would be fine if they, and others Fannie Mae is thinking of, would organize J. L. Club No. 15, or 16, and so on. It's not such a hard thing: only to get ten or more children or grown folks, to agree to give 10 cents each a month. Then you collect it from them each month, put in your own, send it to me, and it will be divided between our two causes, Bro. Cormier and the orphan children. That's all, except to do it every month. As Fannie Mae says, "Who will be the first?" Then now, I promised to tell you, "What I can see from my Front Porch"; I've used up nearly all the time and space. Running eastward and westward in front of our yard is the fine highway extending at least as far as from Ft. Worth, Texas, to Montgomery, Ala. If you go to the east, ten miles, you reach the capitol of our state Jackson. If you travel westward thirty-five miles, there is Vicksburg. Across the highway to the South is a big, low-lying field, and beyond that, a beautiful growth of woods, where the trees afford us pleasure in the fall by the glorious coloring of their leaves, and in spring by the lovely, varying green that clothes them. Along the highway to the east is Mississippi College, where all our boys went to school. Coming back to our doorway, the big house on the rolling slope west of us has no occupants now, and that means that we have no near neighbors. But we don't get lonely, for "we" have lots of automobiles speeding back and forth on the highway, and we have never had an accident in front of our yard! (Yes, I'm knocking my own head.)

Goodbye, and much love from,
Mrs. Lipsey.

Bible Study No. 3: Jan. 24th
Joseph Reveals Himself to His
Brothers: Gen. 45:1-15.
After Judah's touching appeal to
Joseph not to keep young Benjamin

as a slave, but to make him, Judah, a slave if that must be, Joseph could keep his secret no longer. He cried out to his servants to leave them, these eleven men and himself, alone together, and as they obeyed, Joseph could no longer control his feelings. He wept so loudly that the Egyptians heard it, and so did Pharaoh's people. He said plainly, "I am Joseph. Is my father still alive?" But these grown men, who so long ago had sold their brother into slavery, could only think of that, and they had no words to make reply. So Joseph said, "Come close to me, please do." When they drew near, he said quickly, "I know what you are thinking of, and that is true, that you sold me to the Midianites. But don't be so distressed and out of temper with yourselves, for it is God who let me be brought here to save life. Already we have had two years of famine, and yet we are to have five years when there will be no ploughing or gathering the grain. So really it was God who sent me before you, to be the means of your escape from death, and He, not you, has made me a father to Pharaoh, ruler of his house and of Egypt. Hurry back to my father, and tell him that his son Joseph, under God's hand, is ruler of Egypt, and wants him to hasten down to Egypt and live in the land of Goshen, with all his children and grandchildren, and everything he has. I will take care of you all through the remaining years of famine. O surely, brothers, you can see, and Benjamin can see, that it is Joseph who is speaking to you! Tell my father how well I'm doing in Egypt, and go as fast as you can to bring him down here." And then what a time they had! Joseph and Benjamin, who were closer kin to each other than the others, both being the sons of Rachel, while the others were sons of other wives, threw their arms around each other, weeping, both of them. Then, still weeping, he kissed his other brothers, and then they had a happy time talking together, telling each other everything that had happened.

Questions for You to Answer

- How many years was it since Joseph came to Egypt? Gen. 37:2; Gen. 41:46; Gen. 45:6.
- During all these years, what do you think were Joseph's feelings to his brothers?
- What kind reason did he suggest there was for his coming to Egypt? Gen. 45:7.
- What did he want them all to do? Gen. 45:9-11.
- Why was he more glad to see Benjamin than the other brothers?
- Who was the only one of the eleven brothers who had done him no harm?

Welsh, La., Box 408,
January 14, 1935.

Dear Mrs. Lipsey:

I wish to give you a word of thanks and appreciation for your check of \$25.00 of December 1934. I was late getting it, because of my being away on account of my illness. I have been sick and out of school for the last six weeks, and I was physically unable to do any preaching on my two fields. So, I want to assure you that your check was a God-sent blessing indeed and a help in need.

I am so happy to say, that the doctor said that I would be able to resume my work by the first part of February. Mrs. Lipsey, I am happy in the Lord, and He has been so kind and gracious to me. Always

caring for His own. My work with the two small churches that I am pastoring in connection with my French work has been cared for by one of my brother ministers. I am so anxious to get back to my work. I feel, and do believe the Lord has great things for us to do ahead. And I do covet your prayers so much, for I feel so unworthy and helpless in His service, when I know He has done so much for us, and I do so little.

I wish it was possible for you and your class of children to see some phases of my work, though it's very small to compare with others, yet the Lord is on our side.

My prayer will be for you and your good work for the Lord with your children's department.

Your servant in Christ,
Theo. Cormier.

Olive Branch, Miss.,
Jan. 9, 1935.

Dear Mrs. Lipsey:

I am sending you Jeannie Lipsey Club No. 1 dues for January. I sent my December dues with a Christmas card to you and did not write a letter so I want you to excuse me if I write you a real long one this time please.

While looking through some of my Baptist Records, and thinking of some of the children and "grown-ups" who have written for your page, I have been dreaming of some new Jeannie Lipsey Clubs for this New Year. Margaret Marshall, Catharine Burney, Mrs. Box, all J. L. Club leaders, have not reported in so long I do wish they would write again. We miss them and we need them. Alice and Allene Sugg of Bellefontaine talked of organizing and even sent their dues two or three times. The two Hellen girls, Elizabeth Ross and her brother, Mary Lon Vance and Ada Jean McDill, Zelena Kitchens, the "Jolly Four," and I could just keep right on naming nice leaders for Jeannie Lipsey Clubs for 1935. Who will be the first? With love,

Fannie Mae Henley.

Mighty glad to get your dues and letter and the good "boost" for the Jeannie Lipsey Clubs. I hope we will get some new ones from it. There are a great many boys and girls in Mississippi who would enjoy giving to Mr. Cormier and the Orphans through our little simple clubs, if they could just get started. Thank you, Fannie Mae.

Oakland, Miss.,
Jan. 12, 1935.

Dear Mrs. Lipsey:

Our Sunbeam Band is sending 25c to the Orphans. We have been thinking of them and praying for them in our meetings. Here is a list of our members: Mary Belle Pritchard, President; Virginia Holland, Vice-President; Eleanor Adams, Secretary; Marcy Ann Ray, Assistant Secretary; Floyd Page and Sue Ellen Pate, Choristers; Elizabeth Wells, Shirley Delk, Pauline Landreth, Frankie Mae Clogston.

We enjoy reading the Children's Page, and Mrs. Lipsey, please put our letter in the Record because we will be a very disappointed group if we cannot read this in that paper.

Sincerely,

"Busy Bees" Band of
Oakland Baptist Church,
Lois Page, Leader.

We are happy to hear from you and your Busy Bees, Miss Lois, and to get their gift. And we can't be kept from omitting the letter in the paper. I'm always proud to do that. I see you have a good organization. Come again when you can.

FRUIT TREES

Closing out three-year-old Apple Trees at 25 cents each. Three year old Pear Trees 50 cents. Fine stock of Wine Plum Trees. Finest Plums grown South. Price list free.

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NEWTON, MISS.



Quick, Safe Relief
For Eyes Irritated
By Exposure To
Sun, Wind and Dust
At All Drug Stores

Write Murine Co., Dpt. J, Chicago, for Free Book

Bay Springs, Miss.,
Jan. 14, 1935.

Dear Mrs. Lipsey:

I am sending you my dues for January, \$1.00. Was old Santa good to you? Well, he certainly was to me. I surely had all the joy that Christmas can bring. In my next letter, I will tell you what Santa brought me. With love,

Mary Ruth Denson.

Don't forget that promise, Mary Ruth. We want to hear about it. And thank you, ma'am for the nice dollar bill, which will soon go to Bro. Cormier and the Orphans. Thank you, too, for the pretty Christmas card, which was safely received.

BR
MANTEE

Pastor R. M. Lewis closed his pastoral services at Mantee with the fifth Sunday service. This was a happy year with the good Baptists at Mantee. For the farewell there was a sweet gift service rendered, when the small children of the church attired in their pajamas marched in with lighted candles and deposited beautifully wrapped packages at the feet of the pastor and wife as tokens of love and appreciation. This service was under the auspices of the W. M. S. Mrs. Sam Gullett, Jr., as their president. During the year the church has paid off their indebtedness and made several offerings to missions, besides what the W. M. S. has given on special Week of Prayer offerings. We bid these good people God's speed in their work in their community.

BR

The fair motorist was speeding through the sleepy village when a policeman stepped out on the road in front of her and forced her to stop.

"What have I done?" she asked innocently.

"You were traveling at 40 miles an hour," replied the constable, taking out his notebook.

"Forty miles an hour!" echoed the fair motorist. "Why, I haven't been out an hour!"

The policeman scratched his head with his pencil before replying, "Carry on, then. That's a new one on me." —London Opinion.

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COLDS
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first day
HEADACHES
Liquid—Tablets
Salve — Nose Drops
in 30 minutes

"What Saith The Scripture"
Most vital subjects Scripturally
considered. Excellent study
course. Should be in every home.

Price 25 cents in silver.
C. S. Wales, Blue Mountain, Miss.

Thursday, January 24, 1935

THE BAPTIST RECORD

18

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

:-: Jackson, Miss.

For Your Scrapbook

"Grow old along with me!
The best is yet to be,
The last of life, for which the first
was made:
Our times are in His hand
Who saith 'A whole I planned,'
Youth shows but half; trust God;
see
All, not be afraid!"
—Browning.

Chickasaw Associational B.T.U. Has Successful Meeting

The Chickasaw Associational B. T. U. held its regular quarterly meeting with the Houlka church on the afternoon of January 6th. A good attendance was reported with all who had been placed on the program present. Mr. Andrews, Director, states that he believes that this was the best meeting they have had since January a year ago. Officers elected for the new year: Director, Henning Andrews, Houlka; Associate Director, Palma Davis, Van Vleet; Secretary-Treasurer, Mrs. E. D. Graham, Okolona; Junior-Intermediate Leader, Miss Elizabeth Davis, Van Vleet; Pianist, Miss Mary Lowe Kirby, Houston; Chorister, Hugh Collins, Houston; Pastor, Rev. D. L. Hill, Okolona; Group Directors, Miss Beth Nell Tisdal, Houston; Miss Sarah Thompson, Houlka; Wayne Palmer, Okolona. These officers will serve until Oct. 1st when the change will be made to start the year with October 1st, in keeping with request of State Secretary. All churches in the Association have new directors and progressive plans are being outlined by all.

Madison Elects

Madison in Madison County has elected new officers and plan to make their B. Y. P. U. the best it has ever been. President, Mana Boudousquil; Vice-President, Mary Stout; Secretary, Emma Lee Shell; B. R. L., Byrtle Rigby; Chorister, Johnny Little; Group Captains, Iva Mae Stribbling, Eloise Boudousquil. The Associational B. T. U. had a meeting last Sunday for the purpose of re-organizing and we hope to give a report of that work right away.

Greenville Sets 200 as Goal for 1935
Director Denman of Greenville says that their seven unions (two Junior, two Intermediate, two Senior, and one Adult) are doing some mighty fine work. One of their goals for 1935 is an enrollment of 200. He feels that this is easily possible and he has the cooperation of the unions and church, hence we hope to report this goal reached before the year is far spent. One interesting feature of their work is a special missionary committee each month that is charged with weekly

visits with varied programs to the jail, alms house and other institutions where such service is needed and appreciated. This month Mr. Ellis Syler is chairman of the work. Another interesting feature is the night choir each Sunday which is made up exclusively of members from the Baptist Training Union. The ushers also each Sunday evening are members from the Baptist Training Union. Through these services the church is cooperating with the director and unions in helping them to conserve the training which the unions are giving.

Exhibits

At our State Baptist Training Union Convention to be held in Clinton May 29-June 1st, we hope to have a splendid exhibit. Our plans are to have these by districts, giving recognition to the best district exhibit. Begin now to save what you use from Sunday to Sunday in the interest of your work, and thus help your district win first place in the exhibit room.

Pike County Associational B. T. U. Meets With Osyka

The Pike County Associational Baptist Training Union met with the Osyka church on the afternoon of January 6th. The program was in charge of Director H. R. Parker. After a splendid song service a devotional was led by Mr. O. M. Simmons of Mt. Zion church. Mr. J. Y. Prescott of Magnolia made a good talk on "The Importance of a Baptist Training Union to a Church," after which an open discussion was led on "Enlargement." Special music was then rendered by the Progress orchestra and enjoyed by all. Three simultaneous conferences were then held, one on Membership, led by Donald P. Dunn, one on Programs, led by P. E. Cullom, and one on Bible Reading, led by Miss Elizabeth Brooks. Following these conferences was an open discussion on the results of the conferences, a short business meeting followed with adjournment at 3:50. We congratulate the program committee on this splendid and interesting program.

—o—

A Daily Bible Reader

How many of you can match this record in Daily Bible Reading? Miss Irville Morgan, a member of the Skene B. Y. P. U. read the Bible through in 1934, reading 3 chapters a day and five on Sundays. In addition to this she kept up her Daily Bible Readings as laid down in the B. Y. P. U. Quarterly. She continues the B. Y. P. U. readings this year and will at the close of the year receive a beautiful certificate of honor—to the men who remembered.

McLain Reports Five Flourishing Unions

We are glad to report the fine progress being made by the McLain Baptist Training Union. Miss Leola Ezell is the Director and is leading in a program of progress. Five unions now meet every Sunday as a part of their Baptist Training Union. The Standard of Excellence is being held up as the minimum goal and Miss Ezell says they hope to be able to report some A-1 unions this quarter.

—o—

In thinking of the coming summer months, do not say "I guess we won't be able to have a vacation" for the Baptist Assembly at Hattiesburg meeting July 7-12 offers you such reasonable rates that you can be able to have a vacation if you start saving a nickel a day from now until then. That will give you your board, and perhaps transportation if you do not live over fifty miles away. Think it over!

—BR—

JABESH-GILEAD — THE MEN WHO REMEMBERED

—o—

(Continued from page 1) of princes, in the story of blind Belisarius begging his bread through the streets of cities that but for his skill and valor had resounded to the tread of the barbarian and run red with the blood of their people.

There is an ugly stain upon the great republic that allowed Robert Morris, the man who financed the days of the revolution, the friend of Washington, and faithful patriot to die in a debtors prison. Yes they forgot! Great and small, rich and poor, they forgot! How rare this noblest virtue of manly men! This one act has kept green the name of Jabesh-Gilead. No mighty ruler arose among her sons, and her women were unknown among the daughters of music. No thronging thousands crowded her narrow streets; no lofty towers defended her rude walls, no wealth of commerce poured her way in long caravans from fertile and distant lands. There were no ships of the desert loaded in her narrow streets, no gifted poet crystalized her memory in rhythmic verse and no historian with facile pen traced the exploits of her sons on history's page. As she had been Jabesh-Gilead remained to the end; just an ordinary eastern village with crooked walls, narrow and zigzag streets, where the dogs skulk and fight through the day, and howl all night. Only one gleams like a star through the long night of her obscurity, a deed which speaks of brave simple men who knew how to remember. Greece in her glory let a deliverer die in prison; Justinian slept in a palace while the preserver of his throne begged his bread, and free America allowed the man who furnished the sinews of the revolution to languish a lonely prisoner for debt. All honor to the men of the long night march, to the hearts that did not fail, to the men of Jabesh-Gilead watching with gloomy eyes that funeral pyre

—to the men who remembered.

"MOIST-THROAT" METHOD stopped Cough in 1 DAY

"My cough was so bad," writes Marjorie Sheen, Brooklyn. "I called a doctor. He said to take Pertussin. Next morning my cough was gone!"

Extract of a famous Medicinal Herb relieves Coughs Quicker

YOUR THROAT and bronchial tubes are lined with thousands of tiny moisture glands to lubricate your tissues. When you catch cold, these glands clog and their secretion dries, becomes infected. Sticky mucus collects. You feel a tickling in your throat . . . you cough!

To stimulate those glands to pour out their natural moisture, use PERTUSSIN. Just a spoonful or two increase the flow of your throat's moisture. Germ-laden phlegm loosens, is easily expelled. Soon—relief!

Safe even for babies.
Tastes good.
Get a bottle at your druggist's — now!



DOCTORS have prescribed Pertussin for over 30 years because it is so safe and effective.

PERTUSSIN
*Tastes good, acts quickly and safely***S.S. ATTENDANCE JAN. 20, 1935**

Jackson, First Church	916
Jackson, Calvary Church	913
Jackson, Grif. Mem. Church	730
Jackson, Davis Mem. Church	469
Jackson, Parkway Church	242
Jackson, Northside Church	99
Meridian, First Church	786
Columbus, First Church	836
Hattiesburg, First Church	638
Brookhaven, First Church	597
Columbia, First Church	575
Laurel, First Church	528
Laurel, West Laurel Church	458
Laurel, 2nd Ave. Church	306
Laurel, Wausau Church	76
Mt. Ora Baptist Church	
(Jones Co.)	116
Quitman, First Church	250
Springfield Baptist Church	150

B.T.U. ATTENDANCE JAN. 20

Jackson, First Church	141
Jackson, Calvary Church	130
Jackson, Grif. Mem. Church	257
Jackson, Davis Mem. Church	212
Jackson, Parkway Church	97
Jackson, Northside Church	33
Columbus, First Church	232
Brookhaven, First Church	187
Quitman, First Church	101
Springfield Baptist Church	67

A TONIC and BUILDER

Mr. J. W. Buck of 1913 Els St., Augusta, Ga., said: "Dr. Pierce's Golden Medical Discovery is a wonderful tonic, I have relied upon it at different times when I lacked strength and my appetite and digestion were poor. Always after taking the 'Discovery' I would be in good health again."

New size, tablets 50 cts., liquid \$1.00. Large size, tabs. or liquid, \$1.35. All druggists. Write Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.



FIFTH SOUTHWIDE SUNDAY SCHOOL CONFERENCE
Rev. D. H. Ives

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Now that the Fifth Southern Baptist Sunday School Conference has become history it may be possible to secure an accurate appraisal of the service it has rendered to those who attended the sessions, and those to whom its influence may yet reach. Seldom is it possible to gather together such an array of leaders, experts in their fields, as were presented on both the general and the divisional sessions. Special effort evidently was put forth to have every address not only inspirational but intensely practical. This was signally accomplished.

To the large audiences gathered in the Raleigh Memorial Auditorium for the general sessions, was brought the thrill of soul stirring addresses, presented in quick succession by men of the highest rank in Southern Baptist denominational life and by other outstanding speakers who honored the conference by their presence. Among those appearing on the auditorium platform we especially note J. C. B. Ehringhaus, Governor of North Carolina; Pat M. Neff, former Governor of Texas, and now President of Baylor University, Waco, Texas; Zeno Wall, President of the North Carolina Baptist State Convention; Ellis A. Fuller, pastor of the First Baptist Church of Atlanta, Georgia; G. S. Dobbins of the Southern Baptist Theological Seminary; Thomas Hansen, Jacksonville, Florida; W. R. White, Fort Worth, Texas; T. L. Holcomb, Oklahoma City, Okla.; and J. W. Bruner, Chickasha, Okla.; the speakers having official connection with the Baptist Sunday School Board were I. J. Van Ness for eighteen years Executive Secretary of the Sunday School Board; P. E. Burroughs, Secretary of the Department of Education and Church Administration; E. P. Alldredge, Secretary of the Department of Survey, Statistics and Information; J. O. Williams, Business Manager of the Sunday School Board; Harold E. Ingraham, Associate Secretary of the Department of Sunday School Administration, and B. W. Spilman, Field Secretary to Educational Institutions. Others also participated helpfully in the general program, but as most of these also spoke in the divisional sessions, we shall give their names elsewhere.

Confronted with the necessity of giving each speaker his full time, and yet including so many in the programs, Dr. I. J. Van Ness, as presiding officer, kept the sessions progressing so smoothly that few recognized the control which such procedure necessitated, or realized that here was a demonstration of the ability which has made our Executive Secretary an outstanding figure for so many years. We feel sure that all those who heard these splendid addresses, so practical in their nature, will carry with them always a vision of what may be accomplished in Kingdom conquest and be actuated by a determination to bring these things to pass. Perhaps one of the most pleasing features of the entire conference was

the music, and under the compelling leadership of Robert Jolly, of Houston, Texas, well known as publisher and song writer, the congregational singing reached a marvelous degree of spontaneity, fervor and power. Certainly three thousand and more voices joined gloriously in praise to God have power to lift the soul heavenward, as those who heard them know. We must not fail to mention the spiritual uplift given to the sessions by the singing of the Bellevue Girls Quartet of Memphis, Tennessee.

The Divisional Conferences which were held within walking distance of the auditorium gave opportunity for every one to present problems for discussion and to secure expert opinion on such questions. This program method resulted in capacity attendance at nearly every department session. The Elementary Department Division Conference met at the First Baptist Church, and was under the capable direction of Miss Lillian S. Forbes and her associate, Miss Mattie C. Leatherwood. Local, state and Southwide workers combined their talents to make this division of the conference exceptionally helpful. While the exhibits in all the divisions were of an unusually high order, it seemed to the writer that the display of the Elementary section excelled, perhaps because pictures are so much used as teaching material in the department.

The Hotel Sir Walter was the meeting place of the Intermediate Department Conference, with a corps of the South's best workers among Intermediates. Each session had a different presiding officer and all sessions were well attended, so that at times even standing room was at a premium. The remarkable readiness with which those present participated in the various discussions indicated an intense interest in the many phases and problems of Intermediate departmental work. Some of the speakers in this section were Marshall Craig of Dallas, Texas; Miss Mary Virginia Lee, G. S. Dobbins, John L. Hill of Nashville; Homer L. Grice, and many others whom we wish space permitted us to mention. Miss Mary Alice Biby conducted the open conferences, and John Hoffman led the song services in this section.

The Young People's Adult and Extension Department Division followed a somewhat different plan in their conference than the other sections, in that it held separate conferences for the classes included in the department and conducted a number of demonstration class sessions. The late comer to the First Presbyterian Church, where their meetings were held, found it difficult to secure a seat and it was necessary to utilize the class rooms adjoining the auditorium for every session. Presiding over the general programs in the department were G. S. Hopkins, E. A. Herron, J. E. Byrd and W. W. Willian. E. Powell Lee and C. C. Sanders conducted the praise services. The Young People's Department conferences were led by A. V. Washburn, the Adult Department by Wm. P. Phillips, Miss Verda Von Hagen, and W. A. Gardiner were leaders of the Ex-

tension Department Conferences; Chester Swor of the Young Men's Class Conference; Mrs. Waldo Willis led the Young Women's Class Section, Mrs. C. B. Arendall that of the Adult Women's Class and Andrew Allen was leader of the Adult Men's Class Conference. To most of those attending this division, the demonstration classes and "clinics" brought a host of new ideas to be utilized to the home church schools. Note-taking was everywhere in evidence.

Meeting at the Tabernacle Baptist Church, the Sunday School Administration Division Conference probably presented the most constructive program, looking to the development and extension of the Sunday school as a whole. The general theme for this division was "Conquest," with the other sessions taking as their themes the methods by which this Conquest is to be accomplished. "Through Growth in Numbers and Evangelism," "Through Bible Teaching," "Through Enlistment," and "Through Missionary Extension." These themes were developed by the various speakers as the conferences progressed. We wish indeed that at least the names and the topics of these speakers could be given here, but they form so largely a list that the limits of this brief report would be far exceeded.

A word should be said of the book exhibit and department booths arranged by the Sunday School Board in the basement of the Memorial Auditorium. It was said that samples of everything published or sold

by the Sunday School Board could be found on display, and to those who visited there, this seemed no exaggeration. It certainly was attractive, interesting and informing. The courtesy and kindliness of those in charge made visiting there a pleasure which even crowded conditions did not lessen.

The Southern Baptist Sunday School Board, out of the wisdom gained by past experience, with a sympathetic understanding of the present need, and with a forward look to the future expansion of our Sunday school, has given to Southern Baptists in this conference a working plan by which we may reconstruct local church school problems along better and more enduring lines. Who would have dreamed that so much could be made available in so short a time? Of a truth, this was designed by a Master-builder, working through the ones whom he has chosen to lead his people forward.

Now for Conquest in the field! —BR—

She was contemplating marriage, and she had put the suggestion to her father.

"But, my dear girl," he exclaimed, "you can't seriously think of marrying young Brown! Why, he only earns \$15 a week."

She sighed happily.

"I know, dad," she returned; "but a week passes so quickly when you are in love." —Brockton Enterprise.

HOSIERY

6 Pairs Ladies Chardonize Hose Prepaid \$1.00. Guaranteed. New bargain circulars now ready. Write

L. S. SALES COMPANY
ASHEBORO, N. C.



A Greater Than Solomon \$1.00

By ROBERT G. LEE

Pastor of Bellevue Baptist Church, Memphis, and marvelously efficient as shepherd of the people, Doctor Lee's throne is the pulpit; he loves to preach. Mighty in the Scriptures, at home in the world's literature, actively informed on current movements, keenly sensitive to the needs and burdens of humanity, and deeply conscious of the all-sufficiency of the gospel of Christ, he preaches as though he had a message that must be delivered. The title sermon of this collection may be considered one of his masterpieces; it has been requested for publication by many gatherings, and all who have heard it will be glad to have it in this permanent form. The other sermons in the volume are typical of the great preacher's best, and to a remarkable degree the printed pages preserve the graceful, earnest, compassionate delivery of this master of the pulpit. We are happy to present this as volume number one of Broadman Sermons.



A Rainbow For Every Cloud \$1.00

By DAVID M. GARDNER

The author of this volume of sermons is qualified by both temperament and inclination to speak on the title subject. Genial, sympathetic, radiant in personality, cordial, friendly, helpful in personal contacts, childlike, practical, happy in faith in God, Doctor Gardner knows how to bring the cheer and consolation of the gospel to needy hearts. As pastor of the First Baptist Church, St. Petersburg, Florida, Doctor Gardner ministers every year to thousands of tourists, many of whom will be delighted to know that a collection of his sermons is now available. Each of these sermons is simple in gospel presentation, rich in illustrative material, and practical in application. We introduce, with pride, this second volume of Broadman Sermons; shortly, we expect the name, "Broadman Sermons," to suggest the very best products of our Southern Baptist preachers.

BAPTIST BOOK STORE

500 East Capitol St.

Jackson, Miss.

QUESTIONS ASKED A FOREIGN MISSIONARY ON FURLough

How do the Missionaries Feel Regarding the Lottie Moon Offering and the Hundred Thousand Club?

Nothing has brought such encouragement to us as inauguration of these movements to send the missionaries back and raise the debts of the Lord's work at home and abroad. When, due to the falling off of contributions, our Foreign Mission Board found it necessary year after year to curtail amounts sent to the foreign fields for the work there, and could do no other than discontinue missionaries at home, such depression and discouragement came as we missionaries had never known.

There had been real problems and difficulties before, but none so great as this. Our problems had previously been on the field, but now they shifted to the homeland. The budget was cut down annually until almost nothing came for the work, so dear to our Lord, and in which Southern Baptists were so concerned, the very life of the missionaries. But these cuts and dropping of missionaries did not reduce the debt. Thousands of dollars had to be paid in interest. The very existence of our whole mission enterprise, both at home and abroad, was jeopardized. Other of our great Southern Baptist interests were likewise in danger.

Then came the suggestion and the movement which has brought encouragement to all; namely, the Hundred Thousand Club. The Lottie Moon Christmas offerings are sending back nearly all the missionaries to the foreign fields. How we all do thank the Lord for this! Then by the payment of twenty-five cents a week, or one dollar a month, this by a thousand faithful servants until the debts are paid, this phase of the situation will be solved.

No plan to raise the debts is so practical, nor has one brought such encouragement. Have you, reader, a part in raising them? We have the buildings and equipment which the indebtedness represents. These obligations belong to every child of God in the South who calls himself a Baptist. So each one of us who can possibly do so should have a share in lifting these debts. Our impression is that practically all the foreign missionaries have joined the Club. There are a few, who by sacrifice are unable to give 25 cents a week, over and above their other contributions, to so vital a cause. Already enough have joined the Club and enough has been done to greatly enhearten Baptist missionaries throughout the world and to assure success, if only others will join. This will not only lift the debt on foreign missions, but pay those on all our Southwide objects. Success of the women's Lottie Moon love offering should encourage both men and women to push now the Hundred Thousand Club. Let us all pull together in this great movement.

Charles A. Leonard, Sr.
1201 Hillsboro St.,
Raleigh, N. C.

FROM A GREAT NEWSPAPER Facts Deplored by the Editor

One of the many metropolitan papers that believed repeal of the Eighteenth Amendment would improve the public state and bring about greater regard for temperance was the Chicago Daily News. During recent months, however, editorials have disclosed serious disappointment and grieved disillusionment over the way things are working out. We quote from an editorial in the issue of January 4th. Owing to the high regard in which The Daily News is held the statements of the editor may be taken as "facts."

Speaking of the recent conference of Governor Horner with the Illinois State Liquor Commission the article points out the conditions in the Governor's home town which may well cause him concern:

"In Chicago the pledges of his party have been torn into shreds. The emphatic exhortations of the President, the solemn promises of the Governor, have been made a jest.

"The saloon is back in a form more infamously evil than ever before.

"It is again the ally of vice and corrupt politics.

"It is violating every regulation made for its behavior.

"It is dispensing bootleg liquor.

"It is selling at unlawful times.

"It is selling to minors.

"It is promoting gambling.

"It is harboring criminals and prostitutes.

"It is trading for profit in every form of crookedness and indecency. From that indictment some saloons may be excepted, but the exceptions are few enough to be notable.

"There are 14,710 persons, firms and corporations licensed by the Federal government to retail liquor in Chicago. Of that number 6,815 have no city license. Why?"

Said Dr. John Haynes Holmes in his New Year's review:

"Repeal has released a flood of liquor beyond anything known in the last decade.

"Drunken driving has become a momentous problem.

"Bootlegging is with us in undiminished abundance.

"Lawlessness and crime are as rampant as ever."

TELL OUT THE FACTS!

—Ed. Press Bureau, 1730 Chicago Ave., Evanston, Ill.

LIQUOR TRAFFIC IMPOSES VAST COST ON AMERICAN PEOPLE IN 1934
Board of Temperance M. E. Church Revenue disappointing, but the bills for dividends, drink-caused delinquency and dependency were paid in full.

The direct cost of the legalized liquor traffic to the people of the United States in 1934 was approximately \$2,578,016,123. To this amount must be added a possible one-half billion dollars for bootleg liquor.

These estimates are based upon figures just released by the Bureau of Internal Revenue showing tax re-

ceipts of \$374,506,232.50 from liquor. The retail cost of beer to the people is estimated at \$1.20 a gallon and of distilled spirits at \$16.00. Divided among the American people, the direct cost of the liquor traffic is about \$20.31 for every man, woman and child in the country.

The estimate of the cost does not include the vast consequential burden of drink-caused poverty, crime, insanity, inefficiency, accidents, and death.

The Research and Education Department of the Board of Temperance, Prohibition and Public Morals calls attention to the following facts:

1. The consumption of bootleg liquor is generally believed to be nearly, if not quite equal, to the consumption of legal liquor and is probably just about the same as it was under national prohibition.

2. We have added the vast cost of legal consumption to this figure and in addition the consequential cost of this increased consumption.

3. The probable consumption of distilled spirits, estimating illegal consumption as equal to the consumption of legally-produced liquors, is slightly more than one gallon per capita as compared with a pre-prohibition spirits consumption one-third greater. The present consumption of beer is apparently about one-half the average per capita consumption before prohibition. This indicates that the consumption of spirits and beer was greatly decreased by the habits of abstinence established under prohibition.

4. This decreased per capita consumption of liquor in the United States is slowly but surely being wiped out by the trade promotion methods now being used to increase the consumption of alcoholic beverages.

5. The distilling and brewing industries have always ranked low in the number of employees per million dollars of capital invested and in value of raw materials used as compared to value of finished product. The diversion of expenditures from other commodities to alcoholic beverages tends to decrease the total number of those employed and the total amount of expenditures for materials.

6. The social cost of the drink traffic is estimated as about equal to the direct initial cost. From various parts of the country come reports that many of those appearing in police courts charged with drunkenness are found to be on relief, while in some cases flour and other foods have been sold at a fraction of their value in order to secure money to be expended for intoxicating liquors.

The American people were promised one billion dollars of federal revenue a year from beer alone as an offset to this crushing cost. The actual federal revenue in 1934 was less than 38 per cent of the amount promised from beer only.

CHEST COLDS

DISTRESSING cold in chest or throat, that so often leads to something serious, generally eases up quickly when soothing, warming Musteroles is applied.

Better than a mustard plaster, Musteroles gets action because it's NOT just a salve. It's a "counter-irritant"—stimulating, penetrating, and helpful in drawing out pain and congestion.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.

Radio: Tune in the "Voice of Experience," Columbia Network. See newspaper for time.



TEACHES THE BIBLE

Dr. W. A. Sullivan, pastor of the First Baptist Church, Natchez, is teaching the Book of Acts in a Bible institute held at Natchez College (colored). The institute which is being well attended by the students of Natchez College, as well as by Negro Baptist preachers in Southwest Mississippi and Louisiana began January 7th to continue three weeks. Of Negro Baptists in Natchez and Adams County, Dr. Sullivan writes:

"There are ten teachers working at Natchez College this session. The school is doing high school, academic, and college work. The enrollment for this session has reached 116. There are approximately 15,000 Negroes in Adams County. There are 21 Negro Baptist churches in the city of Natchez, with a membership of 2,800. There are 7,000 Negro Baptists in Adams County, including the city of Natchez. This means that including children and others who are not members of any church at all, but who are Baptist inclined, there is a Negro Baptist constituency of about 10,000 in Adams County. Ministering to these Negro Baptists are 62 Negro churches and 30 ordained Negro Baptist preachers. Natchez College under the leadership of President A. A. Cosey is in a healthy condition and will celebrate her fiftieth anniversary in March of this year."

BR

News Item: One man is knocked down by an automobile every ten minutes in Chicago. One would think it would wear him out.

CAPUDINE
for
HEADACHE
due to functional disturbances

CAPUDINE contains several ingredients which act together to give quicker relief. Also for pains due to fresh colds, neuralgia, and for muscular and joint aches. Ask for Capudine Liquid or the modified formula, Capudine Brand Tablets.

PARKER'S HAIR BALM
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Drugstores,
Hiscox Chem. Wks. Patchogue, N. Y.

A DREAM

(Continued from page 7)

"These be thy God's, O Israel, and, lo, Jehovah our God has but little chance." "Our organizations" says Shoemaker "are on the whole adopted to the group as against the individual. We think more in terms of clubs and committees than we do in terms of people." That may be true, but even thinking in terms of people is not the high and chief goal at which we must aim. That may be one of the sins of the church. The great sin of the church is that it does not think supremely in terms of God. Listen to the sermons and read the Christian writings of today and what are they about? About God and His great mercy? — or about OURSELVES, and our needs and our work? The church has only one towering need today and that is God,—God as manifested in Christ crucified, risen and exalted. The preacher has only one theme for which the world is hungering—God in His mercy. There is only one supreme duty now facing the church and that is TO REPENT—as Job did—in sack-cloth and ashes and then it will see God as Job did,—and like Job be doubly blessed. "But who among us either knows or practices repentance. This is our hardening... the church... which sings its triumphs and trims and popularizes and modernizes itself, in order to minister to, and satisfy, every need except the one; the church which, in spite of many exposures, is still satisfied with itself and, like quicksilver still seeks and finds its own level; such a church can never succeed, be it ever so zealous, ever so active in ridding itself of its failings and blemishes. With or without offences, it can never be the church of God because it is ignorant of the meaning of repentance" (Barth). The church, like the prodigal, has wandered off and must come back to the father with the cry "Father I have sinned." The church is "trying to do a heavenly work in the power of the flesh and earth" (Murray). It has supposed that God was in the wind and the fire and the earthquake and has forgotten how to hear "the still small voice." The early church, with its 120 untrained members and with nothing but poverty, "unlearnedness" and a sole dependence on God's Spirit, started an invisible spiritual movement in human hearts that soon turned the world upside down. But the church today aims to turn the world upside down by a direct attack and largely with human and visible methods. It has gone away from God.

"Until the church of Christ" says Murray "comes to go down into the grave of humility and confession and shame; until the church of Christ comes to lay itself in the very dust before God and to wait upon God to do something new and wonderful, something supernatural in lifting it up, it will remain feeble in all its efforts to overcome the world." Oh we are so concerned with conferences, campaigns, every member canvasses, budget balancing, and organizational multiplications and with a Christianity that

CHURCH ATTENDANCE

By Barry Hall

Many try to live Christianity un-Christianly. Self-giving has given place to self-getting. They attend church and prayer meeting in the wrong spirit, selfishly, un-Christianly. They remain away carnally, indulging the flesh. There are other things they prefer to do. They are seeking entertainment, amusement. That godlike quality that distinguishes them from the cattle of the field, the sense of obligation, of duty, has given place to their fleshly desires to do the things they prefer to do rather than the thing they ought to do.

They are putting their attendance on a selfish, un-Christian basis—we can get finer music, better sermons over the radio. We can enjoy ourselves more at home, the newspaper and the cigar is much more enjoyable than a dry sermon. They are debasing church and prayer meeting attendance to the basis of public amusements. If the church can entice them by appealing to their fleshly desires, by offering them enjoyment, a good time, they will attend otherwise they are not interested—are they not carnal and act as other men? They should attend church to render in loving thanksgiving that adoration and worship the creature owes to the Creator—to fulfill their obligations to God rather than the desires of the flesh.

Nothing succeeds like success. Who wants to attend a church of empty pews? What young man or young woman wants to attend a church where no young people are? Good crowds give interest and arouse enthusiasm, therefore they should attend to swell the crowds and to increase the interest. Christians should come praying that

can be talked about, observed, and put into statistics. Our need is almost infinitely deeper than the above mentioned temporalities. The church has denied Christ and therefore its first need is—not to pluck up new courage, not to organize for larger achievements, not to dismiss their present pastor and get a new one who can draw the young people, but it needs—to go out and weep bitterly as did Peter after his denial of Christ. The "joy in heaven in the presence of the Angels of God" over one sinner that repented would probably reach its highest note if that sinner were the church. The church needs to strip itself naked of its popularities and statisticalities and cry "O wretched church that I am; who shall deliver me from the body of their death?"

But the church today considers itself high above any such self-despair. Any church, however, that on its knees is found knocking as a broken-hearted penitent at the door of mercy is on the threshold of victory—but it will not be the church's victory but God's and the church will give HIM all the glory. Then the most piercing note sounded by the church will be its note of penitence and its gladdest note the note of its forgiveness.

The meeting was adjourned.

their attendance may influence others to attend, they should be busy during the week encouraging and inviting their friends to come, and on Sunday they should come bringing their friends with them to Sunday school and church, that the banner of Christ may not trail in the dust.

Prayer meeting is not a show to entertain us. Prayer meeting is the meeting together of the Christians of a community to pray for the sick according to the divine injunction, for all true Christians know that God does heal the sick in answer to the prayers of the godly. To pray for the weak, struggling Christians, as Jesus so earnestly prayed that God would keep in his own name them whom he had given him. To pray for them in trouble, the poor and unfortunate—that the day may soon come when all men of honest intentions may have work and the opportunity to earn a livelihood for their loved ones. To pray for the backslidden with the same earnestness of heart as the Good Shepherd who left the ninety and nine and went into the desert to find the straying sheep. To pray for the lost in that same spirit that caused Paul to wish himself accursed that his brethren according to the flesh might be saved. In the face of these crying needs and pressing obligations how foolish it is to be talking about going to church and prayer meeting to be entertained and amused, or to remain away because a Spurgeon is not in the pulpit or because you have other things you prefer to do!

We attend church to be strengthened, inspired, and qualified for the work of ministry. "For he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers for the perfecting of the saints UNTO the work of ministry." Pastors and teachers are perfecting the saints that they may carry on the work of building the Kingdom effectively. Are we doing it? The world, the flesh and the devil are enticing the weak Christians. Are you praying for them regularly with other Christians at prayer meeting, are you giving them words of encouragement during the week? Is your attitude toward the lost during the week and on Sunday such as to lead them to think that you think that they are just about as well off unsaved as are the Christians?

Does your indifference lead them to think that it really does not make any great difference whether they are Christians or not? Have your pastors and teachers taught you in vain?

Christ took away the talent the man did not use and gave it to another who had shown by the use of his own talents that he would use this one also. If you do not use your talents for usefulness you will certainly lose them and God will give another the grace to do what you failed to do, and while you sit still another will take your crown. You will become useless, a tree having no fruit, branches bearing no grapes, clouds bringing no waters, a life as useless as a painted fire

Help Kidneys

Don't Take Drastic Drugs

Your Kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, you don't need to take chances. All druggists now have the most modern advanced treatment for these troubles—a Doctor's prescription called Cystex (Siss-Tex). Works fast—safe and sure. In 48 hours it must bring new vitality and is guaranteed to make you feel 10 years younger in one week or money back on return of empty package. Cystex costs only 3c a dose at druggists and the guarantee protects you.

is to a shivering child.

If we remain away from church and prayer meeting because they do not amuse and entertain us, because there are other things we prefer to do, we indulge the flesh and mortify the spirit. If we sacrifice to give of our means and time to the advancement of the kingdom we put our baser selves beneath us and put spiritual things first. When we rebuke our love of ease by going out to sacrificial work, when we attend church and prayer meeting in spite of a poor sermon we are building Christian character. The poorer the sermon the more unselfishly do we attend and prove true to our convictions and obligations. One deserves no credit for going to hear a Spurgeon; but one must mortify the desires of the flesh and be inspired by deep convictions to come to hear some of our little but faithful preachers.

BR

MR. P. L. MOSELEY PASSED AWAY JAN. 1, 1935

—

The Baptist Church of Sebastopol feels very deeply its loss in the death of Bro. Moseley, a devout and faithful member and deacon for many years.

Bro. Moseley was continually striving to do the Lord's will in all things. He served his Lord well in serving his church and living the life of a true Christian.

We feel his welcome is "Well done thou good and faithful servant, thou hast been faithful over few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

May the Lord bless his family and loved ones and may we as church members strive to do God's will as did Bro. Moseley.

Committee,
Baptist Church,
Sebastopol, Miss.

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